

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LX.

Jackson, Miss., May 19, 1938

NEW SERIES
VOLUME XL No. 20

Golden Jubilee of W.M.U. of S.B.C.

By Mrs. Frances Lipsey Steele

The opening meeting of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention of 1938 with its convocation of delegates and visitors, was a great contrast to that opening meeting of 1888 with an attendance of thirty-two. Because no church in Richmond is large enough to accommodate the host who wish to attend, the sessions, with the exception of the commemoration service were held in the auditorium of the Mosque.

A great arch stretched across the platform with the words "Hallowed Be Thy Name" in letters of gold presented the theme of the meeting and called the audience to reverence. The processional of the ten original states, followed by the nine states in the order in which they joined the union followed the sounding of the trumpet. An impressive symbolic presentation of the history of W.M.U. gave the work of the union through its fifty years. The former presidents who are not now living were represented by friends or relatives in appropriate costumes. Mrs. W. C. James recounted the events of the years of her presidency from 1916-25 as did Mrs. W. J. Cox from 1925-34 and Mrs. F. W. Armstrong from 1934 to the present. Mrs. Wesley N. Jones, representing Mrs. Theodore Whitfield, the first presiding officer of W.M.U., cited the incident when the Duke of Wellington was asked if Christians should do missionary work in Burma. He asked, "What are your marching orders?"

Mrs. G. R. Martin, president of Virginia W.M.U. gave the welcome address, quoting often from the first welcome address in 1888 by Mrs. W. E. Hatcher. She said "We are not here to boast of achievements of W.M.U. but we are here to glorify God." She expressed the wish that the results of this meeting would be as powerful as those of the meeting in 1888. A beautiful greeting from the first corresponding secretary, Miss Annie W. Armstrong, now an aged invalid at her home in Baltimore, was read by her friend, Mrs. A. C. Johnson. It contained a message for the women and for all the young people. To the women she said "I hope you may every year grow stronger; speak to the children of Israel that they go forward." To Y.W.A. she said "Grow in grace and in the knowledge of our Lord and Savior, Jesus Christ." To G.A.'s she quoted John 3:16 and "The Lord is my shepherd." To the R.A.'s she said "Be strong in the Lord and in the power of His might," and to the Sunbeams she commended the Shepherd's Psalm. To all those engaged in the missionary adventure she said "Blessed are those who sow beside all waters."

Through these years W.M.U. has had only three corresponding secretaries. Miss Kathleen Mallory the present executive secretary, formerly called corresponding secretary, reading from the Bible, a gift from her mother's mother, from which she had read twenty-five years ago at the Jubilate convention at St. Louis selected passages of triumph and praise whose theme was "Unto the Lord the glory."

At the Sunday evening service thousands joined in singing the songs of praise and inspiration, "All hail the power of Jesus' name," and

"Come, women, wide proclaim." Dr. Robert E. Speer, for many years foreign secretary of the Presbyterian work, made a challenging and encouraging address. He spoke of the glorious history of the missionary enterprise, presenting Christianity as the source of all that is good in civilization. He attributed all educational and philanthropic work not only in America but in China, Japan, India, Africa, Korea to the Christian leaven, and said that only institutions rooted in and growing out of the Christian church can be assured of perpetuity. Then he presented the needs, the opportunities and the difficulties of today, issuing a powerful challenge that we go forward in the name of Christ, pleading that we keep faith with the past.

Monday Morning

The devotional Monday morning with the theme "Hallowed Be Thy Name," was conducted by Mrs. A. T. Robertson. She showed how through sacred history the lovers of the Lord had sought to hallow His name. When the committee on appreciation was read, Mrs. Webb Brane of Yazoo City, Miss., was named as a member. Miss Edwina Robinson was Mississippi's representative on the nominating committee. Two amendments were made to the constitution, the first changing the number of delegates allowed each state from forty-five to fifty, the second providing that vice-presidents elected between sessions shall immediately take office.

Some of the honor guests of the convention were presented: Mrs. H. M. Wharton, recording secretary, daughter of Mrs. Pollard, the first recording secretary, with her daughter; Miss Mallory with her sister and niece; Mrs. George W. Bottoms of Arkansas who was a visitor at the 1888 convention, and Mrs. Visor of South Carolina, the first chairman of the Margaret Fund.

Miss Kathleen Mallory made her report attributing much of the credit for her report to Miss Ethel Winfield and the nineteen corresponding secretaries of the states. She quoted from Dr. Speer "A man must do one of two things with his religion, either give it up or give it away." She showed how we may give it away through prayer, study, enlistment, personal service, missionary education of young people and through tithes and offerings, emphasizing the thought "That which does not cost us anything we do not wish to render to our God."

Mrs. W. J. Cox, union treasurer, gave a report which really presented the inspiration and poetry of figures. She said "I am not giving a total of figures but proof of your love in giving, for these reveal the measure of your personal service and enlistment, the depth of your prayers and mission study." She reported the total gifts of W.M.U. for last year \$2,357,000.00, and a total of \$53,233,000.00 for the past fifty years.

Mrs. William McMurray of Tennessee presented the new book of W.M.U. history, "Following in His Train" by Mrs. W. J. Cox. She spoke of the priceless ingredients based on the honor and integrity of the author, recommending the book

as inspirational, informative, teachable, challenging to the individual and well written. The Sunday School Board is giving all profits from the sale of this book to W.M.U. as their golden jubilee gift.

In the message of Mrs. F. W. Armstrong, the president, the re-echoing theme was "Go Forward." She compared the early beginning of W.M.U. in 1888 with the progress after twenty-five years in 1913 and compared the prophecies in 1913 with the realization of today. In almost every instance the realization has far exceeded the prophecy. Turning to the future she said that the future is assured if we continue to give ourselves to this supreme task with re-emphasis upon prayer, enlistment, study, personal service, and missionary education of our young people. She asked "Are you ready?" and concluded with Dr. Broadus' words "Shame on us, if standing on the shoulders of our fathers, we cannot reach higher or see farther."

In introducing the young people's work Monday afternoon, Miss Juliette Mather said "It is the part of wisdom to have more regard for the future than for the past," also "The importance of babies is heralded by the military powers and they are valued at seventy-nine cents a pound by those who desire war. How much they are worth to the Prince of Peace! She presented Miss Kiyoko Shimose, of Japan, now a student at W.M.U. Training School as a product of Y. W. A. in Japan. She was dressed in her native costume and made a plea for Y.W.A.

Mrs. Frank Burney, Margaret Fund chairman, made her report and presented several recipients of the fund. Mrs. O. P. Maddox of Brazil, missionary mother of six boys and one girl, told the convention what the fund had meant to her family. Six of her seven children have received the benefit of the fund. The three oldest sons have been called to preach and have been given or are receiving now college and seminary training. The oldest daughter is now working as a missionary in Brazil though not under appointment of the board. Three of the children are this year receiving help from the fund.

Monday evening a magnificent pageant, "The Path of the Golden Years," written and directed by Mrs. C. D. Creasman of Tennessee was presented with the cooperation of Miss Virginia Withers, the local chairman, and the golden voiced reader, Mrs. G. R. Martin, vice-president from Virginia. It was divided into three episodes, the golden yesterday, the golden today, and the golden tomorrow. The beginnings of W.M.U. were depicted with their female mite societies attended by the zealous Christian women of more than fifty years ago, followed by the organization in 1888. The various activities, the young people's work, the development, the anniversaries and the chief aims were presented pictorially. The golden present with its achievements, its leaders and aims and the golden tomorrow with its challenge followed. The vast audience watched and listened silently and reverently.

Tuesday Morning

Mrs. Carter Wright in making the stewardship report mentioned again the early women's and children's mite societies of many years ago, speaking of the goal of each one giving one cent a week. She said that instead of singing

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Southern Baptist Convention Richmond, Virginia

From the Atlantic Ocean to the Rocky Mountains of New Mexico and Arizona, the messengers assembled in the "Mosque" in Richmond, an auditorium which was filled in the beginning with about 6,000 and from which it was said 3,000 were turned away one night of the W. M. U. Convention. The atmosphere of the place was fragrant with the memories of the Women's Convention which closed the night before.

No there was no odor of tobacco, for we saw no smoke during the first convention. But don't question us too closely about the men's convention on this score. Remember we are on "the sacred soil."

Dr. Sampey as President started the meeting on time and in the proper tempo. He introduced the gentleman who spoke the words of welcome, Dr. Douglas Southall Freeman, who in dignified phraseology first presented a copy of the Virginia status on "Religious Liberty." Dr. Freeman is said to have written one of the best lives of R. E. Lee ever written. The speaker reviewed the struggle for religious freedom and the sufferings of early Virginia Baptists. He found a most sympathetic hearing.

The Governor of Virginia was presented, his excellency Mr. Price. He spoke in a simple and straightforward manner, turning over the whole state to the Baptists during the Convention. His talk was sensible in what he said, and in taking only a few minutes.

The response to the welcome was made by Dr. L. Bracey Campbell of New Orleans, whose beautiful phraseology charmed the hosts and hostesses. This address was a prose poem which deserves to be preserved permanently.

After this we had the President's message which was published in the Record last week.

Dr. E. V. Pierce, President of the Northern Baptist Convention, brought fraternal greetings from the brethren across the border. It was not a perfunctory address, but a great missionary message. No man could speak as he did who had not had an experience with Christ, and does not have the Spirit of Christ and live in fellowship with Him. The speaker said the greatest heresy among the churches is that they don't believe that it is more blessed to give than to receive. He was once introduced as the man who takes the "stew" out of stewardship. One half the gospel of Matthew has to do with the relationship of material things to the kingdom of God. Your money is just that much of yourself. The man who gives to the kingdom of God is the only man who makes permanent investment. Jesus taught that giving is an investment. The law of the physical world is get all you can. That of the spiritual world giving and sacrificing. So it is that it is more blessed to give than to receive.

A message from Dr. Curtis Lee Laws was brought by an associate. Dr. Laws is reported as quite sick.

The program had to be arranged to fit in with the time engaged for certain speakers who would be heard over the radio.

Prof. Jurman Johnson of the Louisville Seminary led the singing. By motion the Secretary of the Convention was asked to send a brotherly message to Dr. Geo. W. Truett, expressing sympathy in his sickness, and regret at his absence and hope for his recovery.

At 11:45 a. m. the sermon was preached by Dr. E. P. J. Garrott of Arkansas, after the scripture (Mt. 5:1-15) was read by Dr. E. H. Westmoreland, alternate, formerly of Leland, Miss., now of Houston, Texas. Subject of the sermon, Place of Christian Character in a Spiritual Awakening. As the sermon was published in the Record last week, we could listen to it with pleasure, not having to report it. Text, "Ye Are The Salt of the Earth."

Thursday Afternoon

Dr. W. W. Hamilton led the prayer. Church Music was the subject of a report read by Dr. J. W. Storer, formerly pastor at Greenwood, now of First Church, Tulsa, Okla. The report was replete with good suggestions on an important subject, but this reporter, turned editor for a moment had the feeling that this is one of the subjects which have crept almost unawares into the overcrowded program of the Convention to the cramping of subjects which are our primary consideration. Dr. Storer spoke of the excellent musical training in our public schools, and the shock to which people are subjected when they are assailed with sorry music in the churches. John Wesley would have been greatly handicapped without the singing of his brother Charles Wesley.

Negro Ministerial Education was presented by Dr. Ryland Knight of Georgia. He gave the history of Southern Baptist efforts in this field. There is danger that radical influences may come into dominance among negroes, unless we help in the training of leaders among the negroes. Northern Baptists have helped. The negroes are awakening. Southern Baptists have a vital responsibility in this matter. We can help school their preachers. The Home Board and state boards should cooperate with the negro leaders. The faculties of our theological seminaries are helping. The state mission boards should provide scholarships for young negro preachers. We should hold institutes to help them. Pastors and teachers should give their time without compensation.

Recommend a committee to continue this work and that this committee cooperate with Northern and Negro Baptists. A committee on cooperation between various bodies be appointed. The committee was named in the report. The 10,000,000 negroes in the South are bound up with us in common interests. More than half of the people in Mississippi are negroes, and parts of other states are the same. Negroes have made great progress in the past few years, but in many places they are exceedingly backward. There are places in the South where the destitution is as bad as in Africa. Preachers have been leaders among the negroes in the past, but this condition is changing. Negroes are drifting to the cities. It is said that less than one tenth of the negro preachers in Georgia living in the cities, 900 of them in Atlanta. Seven other denominations are expending more money on negroes than are Southern Baptists. Catholics have a special commission to promote work among negroes. They have 95 mission centers in the South, with 297 teachers and 300 priests giving their time in negro schools. They spent \$100,000 on negro mission work annually. At Bay St. Louis there is a theological seminary with 45 students for the priesthood. All our state boards spend less than \$10,000 annually. Mississippi Baptists did not spend one cent. Home Board spent \$1,300, and employs Dr. N. Y. Beall to work among them. Southern Baptists gave \$7,500 for the negro theological school in Nashville; a total of \$17,000. We should see that there is a Bible Chair in a negro college in every state. Provide scholarships for young negro preachers. Maintain Bible institutes in their colleges.

Here discussion broke loose. Dr. Alldredge opposed the recommendations of the committee, as did J. D. Freeman of Nashville. N. Y. Beall favored the recommendations. The opposition was to continuation of the committee which seemed to put into their hands matters which were properly in the hands of other boards and committees of the Convention. The report was referred back to the committee to report next year.

Dr. W. R. White of Oklahoma, instead of Dr. Truett who was sick, reported on the "Inter-denominational Movement." This paper which was adopted by a rising and unanimous vote will be

published in full in the Record. It is said to be practically a restatement of the position adopted by the Southern Convention years ago, outlined principally by Drs. Truett and J. B. Gambrell.

Dr. M. E. Dodd reported for the committee on coordination to prevent overlapping of organizations which function in our churches. There were so many recommendations that we cannot give them here, but will in a separate report. This committee also has caught the contagion of asking that the committee be continued.

A resolution was offered by Pat Murphy of Oklahoma looking to the duplicating of the Ridgecrest Assembly somewhere west of the Mississippi River, asking for the appointment of committee of from five to seven pastors to survey the territory and make recommendations next year. Referred to the committee on Resolutions.

Thursday Evening

As nearly as could be seen from the reporter's table the auditorium was full at the opening of the session, even to the galleries. Dr. Baylor of Virginia led the opening prayer. The quartet from the Baptist Bible Institute sang, "Holy Ghost with Light Divine." The congregation was also in a praiseable mood, as they took up "Amazing grace."

Tonight Vice-President L. T. Bristow, Superintendent of the Baptist Hospital in New Orleans, presided. Mrs. W. J. Cox of Memphis made the report for the W. M. U. She spoke of the Jubilee year. Beginning in Richmond in 1888 the W. M. U. has grown as almost no other department of our work. Six of those present 50 years ago were present: Mesdames Ellison, Kaufman, Fant, Peter, Bottoms.

The W. M. U. work is elemental, beginning with education. The secret of growth is the fundamental of nature and grace. Christians know that there is something in them which takes hold on God and appropriates power from him. The work of women today is simply a revival of the work of those women who attended Jesus and ministered to him; "the first ladies aid society," really a missionary society, who took care of those early theological students. It was a woman's auxiliary. God began his work of spreading the kingdom in Europe with the conversion of a woman. One of the first three missionaries who went from America to the foreign field was a woman. And Luther Rice returning from India spent a good part of his time organizing women's missionary societies. Dr. Tupper fifty years ago the Foreign Board Secretary greatly encouraged the women in their work. More than half a million women are now in their organizations. Three and a half million have been given to Foreign Mission Christmas offering, and a million and a half to the Home Mission offerings. Mission study has been an essential factor in the women's work. Their periodicals have 600,000 subscribers. There are 300,000 young people in the auxiliary organizations. The purpose is to keep the young people so busy with the religious work that they won't have time for other things.

The Home Mission Hour was in charge of Dr. Dr. J. B. Lawrence, Secretary of the Home Board. He said that \$133,000 had already come in from the W. M. U. week of prayer for Home Missions, and will probably reach \$140,000. Income annually from the Bottoms Foundation amounts to \$50,000 a year. The Home Board asks for no designated gifts, only for prayer, but special gifts are coming in and 29 missionaries have been sent out by these gifts.

Dr. Beagle introduced the Indian missionaries; also Mr. and Mrs. Harvey Gray of Dyess Colony, Ark., and Missionary Lee (Li) who works among his Chinese people at Cleveland, Miss. An Indian woman sang a beautiful solo. Missionary to the deaf was introduced and "signed" the song "Nearer my God to Thee." There were 81 of the deaf mutes baptized last year. There are more missionaries employed today by the Home Board than ever before. Dr. Newbrough of the Rescue Mission in New Orleans spoke briefly of his

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Sparks and Splinters

If preachers were as anxious to possess the Spirit that moves in the hearts of great preachers whom they hear as they are to copy their illustrations they would possess more power in their ministry.

A paragraph written early in the W. M. U. Convention gave the speakers credit for quitting on time without having to be called down. This estimate had to be revised. They are full sisters to the brethren.

Report came to the brethren assembling in Richmond that Dr. Geo. W. Truett was seriously ill at his home in Dallas. Later information was that he was improving. No man among us would probably be so much missed in a convention, and none could be found more useful or beloved. May our Father give him complete restoration to health.

If any evidence was needed of the interest of our preachers in evangelism it was found in the great crowd of preachers who gathered in Second Baptist Church, Richmond, on Wednesday morning, where a conference on evangelism was conducted morning, afternoon and evening under the direction of Rev. R. Q. Leavell, of the Home Mission Board. Mr. Plunkett Martin was in charge of the music.

We have not seen the hearts of a great throng of people more deeply moved than were those of the people who listened to the appeal of Miss Moonbeam Tong of China, at the close of her brief address as she asked the prayers of God's people for China and especially the Chinese Christians in this time of national crisis. Will you who read this brief paragraph now lift up your hearts to God for help to these people.

The younger men were decidedly in the majority at the Convention, and they had great fellowship in the lobbies and entrances of the meeting places. Their faces shone as they greeted one another. And some of us who have been going a good while had exquisite pleasure in greeting old friends, for Smithfield hams are not the only things which grow sweeter through the years. Maybe their members are not so many, but gold is not so common as silver.

A suggestion, please: To future committees on arrangements for the Southern Baptist Convention. As you have installed loud speakers so that the speakers on the platform may be heard by the large audience, may we suggest that you put a few megaphones in the pews, so that when anybody on the floor wishes to make a few feeble remarks, he may get the attention of the presiding officer. What chance has an ordinary man to discuss anything that is before the body when he can't be seen or heard thirty feet from where he sits or stands?

One thing that strikes a visitor from our part of the world to Richmond is the great number of places advertising "Antiques" for sale. An occasional enthusiast in this line is found in Mississippi, but they must be numerous in the older states. It would seem that these "antiques" would find their final repository by this time, but it maybe that the demand has increased the output in recent years. To be sure the Bible says something about a householder who brings forth things new and old. Not all the good things or good people in Virginia belong to the past.

On Tuesday evening the W. M. U. Convention presented representatives from mission fields in Japan, China, Cuba, Brazil, Chile, Mexicans in Texas, Africa and Hungary. In nearly all cases the representatives were comparatively young people, whose English it was difficult to understand. One of these was a striking exception, Miss Moonbeam Tong from Canton, China, who is now a student in the Baptist Bible Institute. She spoke in faultless English, with clear enunciation. She is Chinese, a native of Canton, and a product of the school for girls conducted by Southern Baptists in Canton.

Convention Secretary Burnett announced the first morning that the number of badges for the Convention delegates was already exhausted. Others coming later will be given ribbons.

A toastmaster introduced a group of visitors, expressed his regret that there would not be opportunity to hear from them, but said it was an "unspeakable" pleasure to have them in the meeting.

The President of the Convention appoints only two committees, those on Committees and on Resolutions. Two brethren from Mississippi were on these two committees, Dr. J. D. Franks of Columbus, and Dr. Webb Brame of Yazoo City.

We were interested in the statement of Dr. T. D. Brown of Louisville, known to our Mississippi folks as Tom Brown, that his oldest daughter is now a missionary in Shanghai, and his oldest son a young preacher taking his training in the Louisville Seminary. Surely the Lord has blessed him.

Mrs. Watts, whose husband is teacher of Hebrew in the Baptist Bible Institute, has been asked by the President of the Institute and the trustees to teach missions and W. M. U. methods in the Institute. Those who have heard Mrs. Watts speak on her experience in Palestine will be glad she consents to do this work.

Brother pastor if your spirit is heavy sometimes when you see members of your congregation sleeping while you pour out your soul in your sermon, maybe it will be of some comfort to you to hear that we saw quite a number of good folks nodding while the Convention sermon was being preached. They say that even Homer nodded, but lots of preachers can make other folks nod.

The Department of Music at the Baptist Bible Institute has so grown in attendance on its classes that it has become necessary to elect an associate to Dr. Prof. E. O. Sellers, who has been with the school from the beginning. This position has been filled by the election of Rev. E. L. Carnett, now a pastor at Martin, Tenn. He has specialized in music for several years and has taught with effectiveness. Recently he, still a young man, was ordained to preach. Now the position as teacher in the B. B. I. will enable him to use all his talents to best advantage and render a great service. He is highly commended by those with whom he has worked, especially by President L. R. Scarborough of the Southwestern Seminary.

The trustees of the Baptist Bible Institute in their meeting in Richmond last week elected Dr. P. H. Anderson to be teacher of Systematic Theology. Dr. Anderson taught two or three years in the Institute while on furlough from his work in China. Now that the disturbed conditions in China make his return to that country uncertain for a long time to come, he accepts the position in the Institute permanently. He taught Theology at the Seminary in Canton, China. He is a native of South Carolina, and is well known and highly esteemed throughout the South. President Hamilton said with reference to him that he had rather have him as teacher than a chair fully endowed. The students at the Institute when it was announced that Dr. Anderson was returning there to teach, broke out into vigorous applause.

Among the nine new missionaries appointed by the Foreign Mission Board in its recent meeting in Richmond was one Mississippian, Rev. John A. Moore, an alumnus of Mississippi College and a recent graduate from the Seminary in Louisville. He is appointed to go to Rumania. One of the pleasures that the years bring is to study and observe spiritual antecedents. This young man is a grandson of Mr. and Mrs. John Maxville of Mt. Zion church in Tate County. His great grandmother named one of her daughters Anne Hasseltine Judson, the first woman foreign missionary from America. His grandmother Mrs. Amanda Thornton Maxville was one of the few souls sixty years ago interested in missions, prayed for and gave to the mission cause. And now this scion of missionary souls goes to preach the gospel to the people of Rumania.

Dr. Van Ness said at the breakfast for Sunday school workers that now we have over four million Baptists in the Southern Baptist Convention; that when he began his work with the Board 35 years ago, they numbered only half of that.

Dr. T. L. Holcomb, Sunday School Board Secretary, in his talk to the Sunday school workers, spoke on the "Place of Prayer in our Sunday School Work." He said our work is not advanced by human schemes and organization, but by the endowment of power of the Holy Spirit. This editor deeply appreciated the simple tribute paid him by Dr. Holcomb, who referred to the time when he was a student at Mississippi College, and this editor as pastor of the Baptist church taught the Book of Acts to a group of students, before the college had a Bible Department. Dr. Holcomb calls upon Southern Baptists to pray constantly for him and his fellow workers. You can help.

They told us at the W. M. U. meeting in Richmond that fifty years ago this organization began with thirty-two women! Thirty-two women! And now look; this biggest auditorium in Richmond will hardly hold those who come together to celebrate their Golden Jubilee. We thought of that prophecy in one of the Psalms which says, "A handful of corn in the top of the mountain; the fruit thereof shall shake like Lebanon!" Those dear women back there who met in the basement of a Methodist church to organize the Baptist W. M. U. must have been among them of whom it was written, "On my servants and on my handmaidens will I pour out my Spirit; and your daughters shall prophesy." But the results of the work are best seen in the missionaries sent out, the souls that have been saved, the enlisting of hundreds of thousands of women and children in the service of God. Surely we can all thank God and take courage.

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SOUTHERN BAPTIST CONVENTION

Richmond, Va.

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work. Then followed a succession of men and women from Tampa to El Paso, from mountains and bayous and plains, representing half a dozen races in a dozen states.

A missionary in Kentucky said that in the mountain counties only 18 per cent of the people are members of any church, while in the other counties fifty per cent are church members. That is why missionaries are sent to the mountains. We must send the gospel wherever people are lost, whether in America or China. People cannot be saved unless they believe; they cannot believe if they never hear the gospel.

Dr. M. N. McCall of Havana was presented as one of the greatest missionaries Baptists have anywhere. He introduced two of the women workers, and himself spoke about the work in Cuba. This reporter recalled, as Dr. McCall spoke, how in 1887 his heart was stirred by the address of our first missionary to Cuba, Dr. Diaz at the Southern Baptist Convention in Louisville, Ky., where this writer was then a student in the Seminary. The work has had its ups and downs, but always manifesting the presence of God. Perhaps the conditions are more hopeful than ever before.

Dr. McCall spoke of the excellent work being done by the Baptist students in Cuba, just as they are doing in our Seminaries and colleges in America. When Miss Leachman was introduced she said simply that she belonged to everybody in general and nobody in particular, that she just threw this out as a suggestion. Dr. Noble Beall spoke about the work among the negroes. Rev. Jacob Gartenhaus told of many happy experiences of conversions among Jews in the recent months. Dr. R. Q. Leavell reported on some features of his work as superintendent of evangelism. In Atlanta there were 2,700 additions to the churches in the city-wide campaign. For several years we have averaged 200,000 baptisms in the South. This can be greatly increased and probably will be.

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Who's Who and What's What

A telegram of greeting was received by the Convention from the Russian Baptist Church in Ft. Worth.

Up to Friday noon there were 5,645 messengers who had been registered at the Convention in Richmond.

Among the missionaries who spoke on Foreign Mission night at the Convention was Miss Juanita Byrd who had spent seven years teaching in the University of Shanghai. She plans to return if possible this summer to her work in the city now held by Japanese.

A resolution was passed committing the Convention to a year of intensive evangelism in 1839, under the leadership of R. Q. Leavel and the president-elect of the Convention, and calling on all Baptist bodies and other evangelical Christians to give themselves with us to prayer and work for the salvation of the lost.

Bishop James Cannon, Jr., was introduced to the Convention as one who was "somewhat prejudiced against liquor." He said that while he could not be a Baptist and did not expect us to become Methodists, he believed that we had and would continue to work together to destroy the works of the devil.

On Friday afternoon the Convention received a cable from China that the Baptist Hospital at Chengchow had been destroyed by bombs. The white missionary doctors were not killed, but several staff members among the Chinese were killed. Dr. Johnson of St. Louis was asked to lead in prayer for these suffering people.

Dr. Bailey is a Negro evangelist employed by the Home Mission Board. He attended all the sessions of the Convention in Richmond. We did not see him at all of them, but we heard him, for whenever a speaker spoke with conviction the blessed truths to which Baptists witness, this colored brother could be heard with his "Amen" all over the house. The amen was a mark of the apostolic church, and we do well to preserve it.

Board members from Mississippi: J. D. Franks on Foreign Mission Board, W. A. Hewitt on Home Mission Board, B. L. Davis on S. S. Board, C. J. Olander on the Relief Board, H. C. Bass on Southwestern Seminary Board, P. I. Lipsey on Baptist Bible Institute Board, C. D. Johnson on Education Commission, F. M. Purser on Hospital Commission, D. L. Sturgis on Social Service Commission, H. M. King on Social Service Commission, D. A. McCall, committee on Baptist papers, Ira F. Seal on Brotherhood also Harry Smallwood.

Dr. L. R. Scarborough was elected President by ballot which took a good long time, because of distributing the ballots in so large a crowd, and then counting them by a committee of tellers. Only two names were presented, those of Dr. L. R. Scarborough of Ft. Worth, and Dr. Ellis A. Fuller of Atlanta. Dr. Scarborough is President of the Southwestern Seminary, led the 75 million campaign, and is one of our greatest evangelists, and author of many books, chiefly on soul winning. His service begins at the close of this session.

I have just gotten back to my room from the opening session of the W.M.U. Convention in Richmond. This you know is their Golden Jubilee, the fiftieth anniversary. They had a program to stir your heart. From the sounding of the first trumpet to the closing prayer by Miss Leachman, it was a vision of what God hath wrought. You know the Jubilee is the "feast of trumpets," and the women are using the trumpet to proclaim the year of Jubilee. The great organ gave us a prelude of missionary hymns. You had to furnish the words. The tunes were given by the organist, who began with that song of victory "Jesus shall reign where'er the Sun Doth his successive journeys run. It was a period of worship for it was the lifting up of the soul. The heart of the Christian is bound to expand with the vision of service that was portrayed.

SOUTHERN BAPTIST CONVENTION

(Continued from page 3)

Friday Morning

The Sunday School Board's hour was under the direction of Secretary T. L. Holcomb. He introduced the President of the Board, Dr. W. F. Powell, pastor First Church, Nashville, who has traveled over many states in the interest of the work at his own expense. He introduced the Emeritus Executive Secretary of the Board, Dr. I. J. Van Ness, who is attending his forty-seventh consecutive session of the Southern Baptist Convention, 36 years of which he has spent in the employ of the Board. Dr. J. O. Williams, Business Manager of the Board, read extracts from the annual report. The receipts for the past year were \$1,188,000, about \$100,000 more than the year before. The work of the Board has so many departments that they spread out like a fan not only over the whole territory but over most of the activities of our churches. There have been 31 new books published in the past year. Emphasis is constantly put on evangelism. Tracts are distributed, 30 million of them, covering all phases of our work. The Sunday School Board will do the publishing of the Foreign Board. The auditorium at Ridgecrest is nearing completion, and a series of programs are provided in this land of the sky which will instruct and inspire all our people. Crowds increase here from summer to summer, taxing the capacity of the buildings.

Dr. Marshall Craig, pastor in Dallas, spoke about the five year program which makes the district association its unit of work. The Board will celebrate its semicentennial in 1941, when it will announce how much of the program has been attained. Results are already in evidence. Every state has held a convention with 7,000 present; 36 associations have organized for work. A training school in Nashville recently issued 2,000 awards.

Dr. Ellis, Atlanta pastor, said the S. S. Board is the most far reaching, transforming and determining factor that Baptists have. We begin with the infants and reach to the grandparents. They teach the truths that will shape our thinking and mould our program. This Board deserves our fullest cooperation.

Dr. Stiffler, representative of the American Bible Society, spoke for his organization. His father was a professor in Crozer Theological Seminary. His business is to put the Bible into the hands of all the people. To do this their Bibles are sold at the lowest possible cost, only a small percentage being allowed to book stores and agents. The Bibles or portions of it are now published in 1,000 languages. More were sold in Mexico last year than in any time for twelve years. Bible plates for publication in Shanghai are still safe. Only 25 churches out of 24,000 in the Southern Baptist Convention contributed to the American Bible Society. He read a letter from Missionary Bratcher in Brazil expressing appreciation for help in his work.

Dr. Austin Crouch made report for the Executive Committee Recommendations: (1) The appointment of a committee to provide proper celebration of the centennial in August in 1945. (2) To limit the work of the Southern Baptist Hospital to New Orleans, (3) to provide a bureau for approving applications for railroad passes, (4) a maximum of \$1,000 be given the New Mexico Convention for expenses in sale of Montezuma College, (5) issue \$565,000 bonds to refinance a debt of the Convention. (6) To provide and care for certain obligations of the Relief Board. (7) Percentages of funds for Cooperative Program. The only change is to put the Baptist Bible Institute on an equality with the other theological schools, the Hospital percentage being reduced.

Some controversial items of the Executive Committee's report were referred back to the committee for twelve months study. This includes the matter of handling big designated funds.

The Resolutions Committee recommended the adoption of a resolution looking to having a

duplicate of Ridgecrest west of the Mississippi River. The details can be found in the minutes.

The committee on Articles of Faith of the Southwestern Seminary recommended the New Hampshire Confession, supplemented by those adopted in Memphis some 15 years ago, and the statement of President McDaniel at Houston and approved by the Convention, on "the origin of man."

Dr. J. E. Dillard, Promotion Secretary, spoke. He said our agencies are paying their debts and living within their incomes. Paying debts and carrying on the work are mutually dependent. We ought to have a debtless denomination in three months. Certainly it ought to be done by the centennial in 1945. The Hundred Thousand Club is the debt paying agency. It has paid \$843,000 and \$75,000 more has been given. We have less than three and a half million debt today on all our institutions.

The spirit of loyalty will meet the present need. Loyalty in devotion to the person of Christ and the truth which he revealed. The fundamental principle of Baptists is the absolute Lordship of Christ. The New Testament is our sole source of authority. The competency of the soul in religion is a distinctive principle. A personal experience of grace is necessary to a Baptist. Democracy of the churches and parity of the ministry is characteristic of Baptists. Dr. Frost said the symbolism of the ordinances is a fundamental of Baptists.

Loyalty to Christ will produce loyalty to His church, which is the pillar and ground of the truth, and to which the Lord committed his purpose and program to save a lost world. Loyalty will find expression in loving service. We do not give to the program, we give through the program to the Lord. The pastors are the agents of contact, and for the execution of the purpose of Christ in world evangelism. If all the people should give one tenth of their incomes there would be no embarrassment to any cause. But as long as they do not, there are bound to be emergencies and emergency calls. The Hundred Thousand Club is such an emergency agency, and has re-established the credit of Southern Baptists. The interest saved supports more than 60 foreign missionaries.

A great many raised their hands to indicate they are members of the 100,000 Club, many raised their hands indicating they would join the club.

Friday Afternoon

"My faith looks up to thee" was the opening song. Dr. F. S. Groner led in prayer. A boy from Oklahoma sang a tenor solo. Then all sang "O for a closer walk with God."

Dr. L. J. Bristow reported for the Hospital Commission. All operating expenses paid, all bonds and interest that were due, built a dormitory and have a balance in the bank. The services rendered can not be measured. Moral and spiritual results cannot be reduced to statistics; 11,755 patients; 439 treated free, and many others part free services. \$21,000 received from the Cooperative Program; total \$24,000; less than half of what was given to charity patients. Many other religious or charitable institutions receive free treatment. New x-ray machines have been installed. The old given to the Foreign Mission Board. The Hospital is full and should be enlarged. All faiths received equal consideration. It seeks only to serve. No recommendations or requests are made. But it will probably be necessary to build more space, but it will not be done to the embarrassment of the Convention or Commission. The Hospital has never defaulted nor its bonds sold below par.

The Relief and Annuity Board made its report through Secretary Watts of Dallas. This board is doing a most beneficent work, without any spectacular accomplishment. It is a business institution, made up of bankers, lawyers, insurance men and preachers.

We are behind most boards of the larger denominations in the matter of helping old preachers. Our people are well able to make ample provision for them. It will take two million dollars

to adequately provide for widows. Dr. G. tree, small at the time, comes a great deal to annuities, and the peak and the have been taken than 1,000 are

The plans of not proved popular plan, by which participants receive payment. This plan is whole Convention the plan. Texas with Virginia, Florida to follow

Dr. J. B. W. The quartet of Mr. Wicker, a did it excellently sang "Couldn't excellently done "Camp meeting" Mississippians received.

Dr. Chas. A. Committee on a resolution has been slow to no computational Boards felt it B.T.U.'s felt the Southern Baptists should be recommended to be Luther Rice requested to publish this committee Executive Committee ed.

Foreign Military C. E. M. at this same time speaking at C. introduced Mis. Shanghai, A. pepper of Ch. Gillespie of H. of Brazil, W. of China. The moment in history in China, and Dr. H. H. Brazil was in the west of the Mrs. Bottoms given more time of modern dent of the Poole from duced.

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Dr. Harvey Japan spoke country in

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THE BAPTIST RECORD

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to adequately provide for old preachers and their widows. Dr. Gambrell said this board is like a tree, small at the beginning, but nurtured it becomes a great tree. It has grown some, but has a long way to go. There are 475 now receiving annuities, and the number will be doubled at the peak and then recede, because no new ones have been taken on for several years. More than 1,000 are on the relief line today.

The plans of the past to provide annuities have not proved popular. A new plan is the group plan, by which preachers and churches contribute to a common fund, out of which all participants receive the benefits at the age of retirement. This plan has been adopted in South Carolina. Two per cent of the salary is paid by the whole Convention. Ten states are considering the plan. Texas will probably be next in line, with Virginia, North Carolina, Alabama and Florida to follow.

Friday Evening

Dr. J. B. Wetherspoon led the opening prayer. The quartet of University of Richmond sang, and Mr. Wicker, a student sang "Steal away," and did it excellently. The S. B. T. Seminary quartet sang "Couldn't hear nobody pray," and it was excellently done. They were called back and sang "Camp meetin' in the promised land." Our Mississippians recognized Felix Arnold as the tenor.

Dr. Chas. A. Jones read the report of the committee on a memorial to Luther Rice. Progress has been slow because no funds are available and no computation can be made as to cost. State Boards felt it was not their responsibility. The B.T.U.'s felt they could not undertake it. Northern Baptists have not indicated what they could do. Recommended: Sunday, September 25, 1938, be Luther Rice day and Sunday schools be requested to raise \$15,000. The S. S. Board be requested to publicize it and get a program, and this committee be continued to operate under the Executive Committee. Recommendations adopted.

Foreign Mission hour was directed by Secretary C. E. Maddry. Announcement was made that at this same hour a number of missionaries are speaking at Grove Ave. Church. Dr. Maddry introduced Miss Johnson and Miss Thomas of Shanghai, A. E. Hays of Pernambuco, C. L. Culpepper of China, George Carver of China, A. I. Gillespie of Kaifeng, China, Dr. and Mrs. Watts of Brazil, W. W. Anette of Brazil, Mr. Heismger of China. The Convention stood silently for a moment in honor of Herman Liu, a recent martyr in China, and prayer was offered for his family. Dr. H. H. Muirhead, long a missionary in Brazil was introduced as field man for the Board west of the Mississippi River. Miss Weeks and Mrs. Bottoms were introduced, the latter having given more to missions than any women probably of modern times. Mr. L. Howard Jenkins, president of the Board, was introduced. Dr. and Mrs. Poole from Africa and their baby were introduced.

Receipts this year went beyond a million. In five years \$800,000 have been paid on the debt, leaving a debt of \$300,000. Lottie Moon offering \$290,000+. China emergency fund over \$50,000. Chinese relief \$25,000. More than 10,000 subscribers to the new mission magazine, The Commission. Hope to have 40,000 in two years. Legacies of over \$13,000 this year received.

Dr. Ma, a Chinese young woman, was introduced, a teacher in Sun Yat Sen University, Canton.

The nine newly appointed missionaries were presented. Groups of missionaries from many lands were introduced. J. C. Poole spoke ten minutes on Africa. He told of personal experiences in leading Africans to Jesus. A native of Nigeria was introduced and spoke in fairly good English. Hanna from Palestine spoke of the work in the land of our Lord. He said Baptists began in Palestine and that country now needs the Baptists to come back. He was a member of the church in Nazareth where Jesus grew up.

Dr. Harvey Clark Superannuated missionary to Japan spoke hopefully about the work in that country in spite of present unfavorable condi-

tions in that land. Miss Willie Kelly for 30 years a missionary in China spoke briefly. A lady missionary from Japan presented a Japanese girl whose grandmother was a Christian, and her father president of the Japanese Baptist Convention. A lady from Argentina spoke briefly. A. B. Deter was given ten minutes to tell about his people and experiences in Brazil. The people listened to him with rapt attention.

Craighead spoke five minutes about Bessarabia where there are over 3,000,000 people unevangelized, about the size of Palestine and has as many Jews. The Christians here have the martyr's spirit and the martyr's experience. It is next door to Russia which is destined to be the greatest mission field. Those who heard these speakers are apt to pray more for missions than ever before.

Dr. Muirhead spoke of conditions in Europe. Our gospel came from Europe and we owe it to them, not in a spirit of superiority, but in the Spirit of Christ. A mission field is anywhere there is a lost soul. In Europe Christianity has crystallized, especially in central Europe where a state religion has supplanted spiritual religion. The speaker went to Europe after 29 years in Brazil. He spent eight months and never spoke to an empty bench. Their souls are hungry.

Saturday Morning

Deacon Robt. H. Coleman who publishes song books led the singing. "Revive us again," and "Rescue the perishing" fitted in with the evangelistic note adopted by the Convention.

It is a rainy day and the crowds are not so big this morning. Dr. W. W. Hamilton read the scriptures (a Psalm) and led in prayer. By unanimous consent Dr. Hamilton was made first vice-president and Mr. Herring second vice-president, their order being reversed from that determined on yesterday.

Dr. T. L. Holcomb read the report on Calendar of Activities, which recommends that order of special days in which the various interests shall have preference in promoting their work. Dr. J. D. Freeman, Mission Secretary in Tennessee, explained the need of preventing the various boards from confusing the minds of the people by appeals that conflict in time or aims.

Dr. J. W. Cammack of Virginia read the report on Baptist papers, which contained a good deal of advice to the papers and some to the Convention. It was discussed by Drs. McConnell, Dr. Routh, Dr. Lawrence and Dr. Maddrey. The report contained two recommendations which the Convention voted not to adopt. They were that the Southern Baptist editors go to a school of journalism at Ridgecrest for a month every year, and that the boards which now publish their own organs consider the question of using the state papers instead, to get their cause before the people. The vote of the Convention was decidedly against the recommendations.

Dr. W. O. Carver of Kentucky reported for the committee on Baptist History. The report provides for the collection and cataloging of historic documents, developing an interest in Baptist history, to secure the writing of Baptist history. Hope is expressed that a building in Washington may be secured for preservation of Baptist history material. The cooperation of the Sunday School Board is invited. Steps have been taken to organize a Southern Baptist Historical Society and an organization was effected here at the Convention. Approval of the organization is asked of the Convention, and provision be made for writing a history of Southern Baptists, including American Baptists before 1845. Cooperation of all our people is asked. In Arkansas an effort is now being made to secure a history of every district association. Some of the states have state Baptist historical societies. In one state an effort is made to secure histories of each church. The American Baptist Historical Society is at Crozer Seminary, formerly at Hamilton, N. Y. This society publishes a quarterly magazine, "The Chronicle." Dr. R. E. Harkness, editor of the Chronicle, spoke for three minutes.

He emphasized Baptist liberty and the sole authority of Jesus Christ. We have a great history,

and it should be carefully conserved and given to the world.

The Baptist Brotherhood was presented by Dr. J. T. Henderson of Knoxville, Tenn., General Secretary of the Southern Brotherhood. He introduced his secretary, Miss Georgia Hayes. The Brotherhood stresses Information and Service. Last year has been one of healthy growth. There is an average of three new brotherhoods a day. Resolutions were passed commending the thirty years of service of Dr. Henderson as Secretary of the Southern Brotherhood. Dr. Brown, Dr. Henderson's pastor, spoke words of high praise of him.

The resolution introduced by Dr. Maddry calling upon the State Department of the federal government to seek compensation from Japan for the destruction by Japanese of property of Southern Baptists in China, was referred to the committee of the Foreign Board and the standing commission on Public Relations with headquarters in Washington, D. C.

Dr. J. D. Franks of Columbus, Miss., made the motion that the Convention appoint a committee of one from each state to study the matter of fellowship and cooperation with other denominations, and report at next year's Convention. The motion was voted down by an overwhelming majority.

Dr. Howard Williams of Amarillo, Texas, addressed the Convention on "The Revival needed in the churches of today." Full extracts of this address will be published in the Record.

Saturday Afternoon

The congregation is thinning out, for people are tired and some are on the way home. But the singing and prayer was as fervent as before.

Dr. Chas. D. Johnson of Blue Mountain presented the report of the Education Commission. It was genuinely optimistic, based on improvement in the educational situation. Theological students went from 1,273 to 1,507 and the colleges and universities show a similar growth. There are 20,412 in our colleges, the junior colleges and academies make a total of 30,000. The report was discussed by Dr. Fred Brown of Knoxville. He said the master of the future is the man who has all the facts. And the greatest fact of the universe is God. All the arts and the sciences should be the servants and handmaidens of Christ, and ministers of religion. Religion should remain as it was in the beginning the foundation of all intellectual progress. Our Christian schools must furnish the workers for the kingdom of God.

Dr. Sampey spoke for the Louisville Seminary. He said it is the hope of the Seminary to have an endowment of five millions by 1959, when the Seminary is 100 years old. It is desired to do this by wills and cash in units of five, that is five people to give \$500 and up to the sky as the limit. Dr. Scarborough said the enrollment is 55 more than last year, added \$200,000 to the endowment and decreased the debt by \$55,000. It is his dearest wish to see the three seminaries endowed.

Dr. W. W. Hamilton spoke in the interest of the endowment of all the Seminaries. The debt has been reduced by about \$100,000. No debts have been incurred on running expenses. The student body has grown about 15 per cent in the past year. Preaching and mission work are conducted by the students all over the city. The B. I. quartet sang "God is love."

Dr. Hamilton spoke of the three additions to the faculty, and of the work being done to help in the theological training of negro preachers in New Orleans. He spoke of his own conversion as a child, of his desire to preach, of his seeking preparation that he might preach worthily of the Name. He recalled the names of the men who taught him in the Seminary, his obligation to them, of the obligation of all of us to make it possible for young men to get the best possible preparation to preach. This means building and endowment for faculties, that these institutions may be secure for the future in times of difficulty and uncertainty. The men who go

(Continued on page 8)

THE MISSION PROBLEM IN THE HOMELAND
By J. B. Lawrence, Executive Secretary
Home Mission Board

Ruskin, in his *ETHICS OF THE DUST*, gives us a picture of what he calls, "the higher law of consistency." He takes the mud of the road in which is worked sand, soot, clay and water. He puts the law of consistency to work on this mud out of the road with this result: the clay is transformed into the sapphire; the sand is transformed into the opal; the soot is transformed into the diamond; the water is transformed into the snowflake. The mud from the muddy street is transformed into gems of value and things of beauty.

This is a parable of what takes place in the society of the world when the gospel of Christ is given a chance to work. This does not happen as a miracle of grace. It is the working out of the law of righteousness. Regenerated individuals, through whom Christ can work, taking their place in the social order, transform it into a thing of beauty and joy forever. This is the ideal for the kingdom.

I

The world is badly in need of the moral "pick-up" which the gospel of Christ alone can give. On every hand we see the evidences of a collapse in morals. Our newspapers remind us daily of "rackets" which exact their tolls from many lines of business or prey upon helpless and ignorant individuals. Thousands of American children are exposed to the peril of having the one steadfast institution of childhood—the home—collapse as father or mother refuses longer to remain faithful. Crime waves sweep over communities, and sections which were once diligent in their efforts to train young people in the practice of elementary decencies of life seem to have lost their concern.

This moral breakdown has wide ramifications. Governments have repudiated their honest obligations. Business men have resorted to various devices contrived by lawyers—reorganization schemes, the formation of subsidiaries, merges and so on—some of which may have been legitimate, but many have amounted to repudiation of honest debts. Enterprises have concealed their assets and gone into bankruptcy. The manipulation of securities by sharp practitioners has brought the stock exchanges of the country into disrepute. The confidence of the people in the whole business set-up has been terribly shaken.

This disposition to dodge honest obligations has even seeped into the thinking and practice of religious organizations. Some churches, when they have found it difficult to meet the payments on money borrowed to build the houses in which they worship, instead of putting forth more effort and giving more sacrificially, have deliberately allowed the interest to accumulate until the creditor, dispairing of getting his money at all, has as a last resort settled for a small part of what was due. Some churches and religious organizations have even prided themselves on their business ability when they have by these questionable tactics forced their creditors to accept compromise settlements.

The attitude of the people toward moral and spiritual values has evidently undergone in the past few decades a radical and unwholesome change which bodes no good for the future. No civilization in the past has collapsed until the morals of its citizens, the foundation of all good government, suffered a breakdown.

II

You say, what has this to do with Home Missions? Much every way. If there is moral and spiritual collapse in America, what about our churches? Can the civilization of our land break down morally without the spiritual devitalization of our churches taking place first? Can we continue a great world-mission program when our churches have lost their spiritual power, vision and passion?

It is a bottom fact that the denomination has no life apart from the churches, and surely can

project no program without their support. The divine plan is to evangelize the world through churches. The churches may function in many ways, but they function for only one purpose. The one objective for all church activity is that God's kingdom may come and His will may be done on earth as it is done in heaven. Let the churches lose their spiritual vitality, let them lose the consciousness of the presence of the living Christ, let them cease to function as Kingdom-building agencies among men where they are, and they will no longer be moved by an urge to build the kingdom anywhere. What then becomes of the mission movement?

We are living in an age when every established order is being tested. There is no escape from this testing. Every idea, every institution, every movement must give answer as to what sort it is, and answer by fire.

The gospel of Christ is no exception. The teachings of Jesus as we are interpreting them are on trial in our civilization. Our churches are being tested here in the homeland: (1) as to the type of men and women they will produce; (2) as to the sort of civilization they will develop; (3) as to the racial relations and racial feelings they develop; (4) as to the kind of social and economic order they will produce. The outcome of the test will determine whether the world needs the kind of churches we have or not. The only kind of churches the Holy Spirit can use in redeeming and saving the world is the vital, Christ-filled, Kingdom-building, civilization-changing New Testament type. The churches that fail to redeem and save America from moral and spiritual collapse cannot be trusted to redeem and save pagan lands.

III

A mission program demands a vital religious life to maintain it. Every great missionary awakening has been preceded by a spiritual awakening in which there has been a rediscovery of Christ and a revitalization of the churches. This is necessary today. An unwholesome church life cannot prosecute wholesome missionary activity.

The notion prevails that a dead church can galvanize itself into life by turning fussily missionary. And so it can "galvanize" itself. But galvanism only sets the muscles to twitching. The appearance may easily delude the onlooker, when there is in reality no life. A little poking and prodding may make the tail of a dead snake wiggle "till the sun goes down." But the snake is dead all the same. So may poking and prodding get a little money for this or that missionary enterprise while the church is missionarily dead.

Churches are not brought to life by the project method, even though it be a missionary project; they are brought to life by the power of the Christ-life diffused throughout the body. When our churches realize the power of a living, present, personal Christ, and are filled with His Spirit, then will they live. And when they live, then will they give in an adequate way to missions.

Now, what is the conclusion of the whole matter! It is simply this: our mission problem is not across the seas fundamentally, but here in our own land. Down at the base of things it is the vitalization of Christianity in America. It resolves itself into a titanic struggle to make the religion of Jesus real to the people who send it out and in the land from whence it is sent.

See, then, this present world on one side, with the tragic human problems, and, on the other, Christ and what He stands for—noble character, the ideal of motherhood, the method of love, belief in the victory of righteousness. What is the towering question rising out of that contrast? Surely, not first of all, are Christ's ideas theoretically creditable? But, are they, in a world like this, possible? Not simply, are they true? But, can we make them true? Here is a problem for missions in the homeland.

BR

Somebody said that walking from the hotels to the Convention hall may be hard on your soles, but it is good for your souls.

Our blessings of the past measure our present responsibility.—Van Ness.

The order of Jesuits, banned by the Republic of Spain six years ago has been reinstated in the territory governed by Franco. It is said that when the Republic put them under ban they owned \$30,000,000 of property in Spain.

Dr. Van Ness recalled the story of the representative Italian and German who stood side by side at a peak of the Alps. The Italian faced the south and said, "Glories of the past, I salute you!" The German faced the north and said, "Glories of the future, I salute you!" The present secretary of the S. S. Board, Dr. Luther Holcomb sat beside him.

Mississippi had twenty-five women in the line of march when the state groups came into the Richmond Convention, and they were as fine as they make them. And yet we missed some of those who are most loyal among our Mississippi women: such as Mesdames Aven, Nelson, Riley, Patterson of Clinton, Miss Lackey and others over the state.

There will be held at Calvary Baptist Church, Jackson, at seventy-thirty each evening for five evenings, May 23 to 27th, a Sunday school conference, emphasizing the extension department. This conference will be led by Miss Verda Von Hagen of the Baptist Sunday School Board of Nashville. Miss Von Hagen will be available for ten o'clock conferences for two or three days during this week. All churches in the Hinds-Warren Association are invited to send delegates.—Ellie B. Causey.

The Executive Committee of the Southern Baptist Convention reports total receipts in April for all Southwide objects to be \$215,175.43. Of this amount \$103,113.10 came through the Cooperative Program; \$93,943.84 through designated gifts, and \$18,118.49 through the Hundred Thousand Club. From Mississippi the total received for Southwide objects was \$9,624.26; of which \$3,575.64 came through the Cooperative Program; \$5,159.86 came designated, and \$888.76 through the Hundred Thousand Club. Of the 18 states Mississippi is ninth in the list.

A brother who had been pastor in Kentucky insisted properly on our churches and pastors looking after the needy places round about their own churches. He told of going out into the byways near Danville and seeing a group of children scatter when they saw him coming. He finally got them together and began work among them. At first they were for a meeting for they said they sold more liquor at a meeting than in all the rest of the year. Now they have a great country missionary church, doing good work and having a great prayer meeting.

My dear friends: this article should reach the majority of the members of the Pascagoula Baptist Church. We think it is very important that every church member go to prayer meeting in the midst of the duties of the week. We are just beginning a study in the book of Romans, and we would like for every member of our church to meet with us on Wednesday evening at 7:30 with your Bibles in hand and enjoy this spiritual feast with us. Then remember we are dependent on the power of God for all the work of our church. Come and pray with us.—E. N. Patterson, pastor.

The Christian Century tells us that 1,406 clergymen of the Protestant Episcopal Church in America have signed a protest against the admitting of non-Episcopalians to the communion service as was done at Oxford, England, last summer. We quote: "Inter-communion among Christians before unity in faith and order is achieved, is not only condemned as unlawful but is deplored as a hindrance to genuine and permanent re-union, an end to which the signers of the statement profess themselves as devoted as any others." In other words don't pretend you have union when you have not. They believe in union when people come to believe and do like they do. They believe they are right, and they believe other folks should get right. And genuine Baptists will say, "The same here."

Kingdom News From Many Lands

CHARLES E. MADDRY, Executive Secretary

INABELLE C. COLEMAN, Publicity Secretary

UNTO THE FURTHERANCE OF THE GOSPEL

"But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel."—Philippians 1:12.

Charles E. Maddry

Every communication from our missionaries in China indicates that Paul's experience in prison in Rome, as outlined in his letter to the church at Philippi, is being duplicated in China today. The suffering and travail through which China is now passing, because of the cruel and unjust Japanese war, is turning the nation and the people to Christ and the Gospel as never before. Wherever the missionaries have been allowed to remain at their stations, the people have flocked in overwhelming crowds to the Mission Compound as they have sought the protection that the missionaries and the American flag afford them.

Missionaries are preaching and teaching all day and often into the night. The hearts of the people are open and susceptible to the Gospel as they have never been in all the years we have been in China. At last the social barriers are gone and the upper classes and the wealthy are opening their doors to the missionaries. Everywhere the leaders of the nation are proclaiming the American missionary as the friend and refuge of the people.

Every door in China is swinging wide for the entrance of the missionary and the Gospel of salvation. Already we can see the hand of God in this terrible war and it is a glorious time to be a missionary in China. If American Christianity would rally NOW to the relief and reinforcement of the missionary personnel and program in China, we might see a nation come to Christ in this generation.

Southern Baptists should appoint and send out one hundred missionaries to China within the next twelve months. We have already made plans to send back this summer every furlough missionary who is physically fit for service. If we are true to Christ and the unparalleled opportunity now facing us in China, we will begin at once to lay plans for reinforcing our work in China in a worthy and substantial way. "The King's business requireth haste."—I Sam. 21:8.

WELCOME TO HEADQUARTERS

I wish every Southern Baptist could see this Board in actual operation. I hope that you, dear reader, are planning to attend the Southern Baptist Convention, which meets in Richmond this May. If so, I hope you will visit the Board rooms on the third floor of your Baptist building formerly known as the Builders Exchange Building, and located on the southeast corner of Fifth and East Franklin Streets. The Board owns this building, which was given by Mr. and Mrs. Geo. W. Bottoms of Arkansas. I want you to meet the staff, from Dr. Charles E. Maddry down to the courtly colored porter, Rev. Joe Brown. No Board ever had a finer staff of workers. I should like for you to meet them in person. In the library of the Board rooms you will see the desk and chair of Mathew T. Yates, a table which belonged to Miss Lottie Moon, a chest that was the property of Dr. John Lewis Shuck, the first Southern Baptist missionary to serve in China, and many curios gathered from around the world. No Southern Baptist should fail to visit the Board rooms during the Convention, when we shall hold open house, and give you a warm welcome.—L. Howard Jenkins, President, Foreign Mission Board, S. B. C.—(Excerpt from The Commission, May, 1938.)

NO SECRETARY HAS EVER VISITED AFRICA

"The Committee-on-Africa of the Foreign Mission Board urges the Board's Executive Secretary to visit the Nigerian Mission in Africa as soon as possible," says Dr. Theodore F. Adams, chairman of this group, whose major responsibility is to study and to promote Southern Baptist missionary work in Africa. The Board heartily endorsed the recommendation of this special committee. No executive secretary of this Board has ever yet visited the Southern Baptist work in Nigeria, West Africa.

Dr. Charles E. Maddry, the Executive Secretary, plans to leave for Africa as soon after the meeting of the Southern Baptist Convention as possible. He is scheduled to sail May 25 from New York, aboard the S. S. Queen Mary.

Immediately upon landing in Europe, Dr. Maddry expects to pass quickly through France, Switzerland and into Italy, in order to be present June 5-12 at the convention of the National Baptist Union of Italy, convening in Rome.

From Rome Dr. Maddry will proceed at once to Liverpool, England, and sail from that port June 15 aboard the S. S. Acora for West Africa.

After spending six weeks visiting the Southern Baptist work in Nigeria, West Africa, Dr. Maddry will return home by way of England. He expects to be back at his desk in the headquarters' rooms of the Board in Richmond early in September that he may prepare for the autumn meeting of the Foreign Mission Board.

The thirty-seven missionaries of Nigeria are looking forward eagerly to the visit of their secretary.

Eighty-eight years ago Southern Baptists opened up work in this "dark continent" frequently called "the white man's grave yard." Many missionaries have given their lives out there in Nigeria in order that some of those American people might have a chance to be saved. But through all of the eighty-eight years, not one secretary of the Board has ever visited the missionaries and their work.

The annual budget for the Nigerian work is \$48,410.83. The property of the Board is estimated into the thousands.

Accompanying Dr. Maddry on this journey will be his wife, Dr. and Mrs. M. T. Andrews, of Texarkana, Texas, and Mrs. J. B. Boatwright, President of W. M. U. of South Carolina.—The Commission, May, 1938.

NEW FOREIGN MISSION BOOKS—CHINA

NEW FOREIGN MISSION BOOKS FOR 1938
—For adults—*His Golden Cycle*, F. Catherine Bryan, life of R. T. Bryan and story of Central China (50 cents); *Up From Zero*, Anna Seward Pruitt, story of North China (50 cents); for young people, *China Through a College Window*, William G. Sewell (50 cents) with *How to Study China Through a College Window*, Saxon Rowe Carver (10 cents); for intermediates—*Darlings in the Dawn* in Central China, Laura Nance Little, story of Matthew T. Yates and the Central China Mission (50 cents); for juniors—*Whirligigs in China*, Anna Seward Pruitt and Nan F. Weeks (35 cents); for primaries—*Chinese Boat Baby*, Anna Seward Pruitt and Nan F. Weeks (35 cents). New Chinese plays: for adults—*A Journey of a Thousand Miles*, Saxon Rowe Carver (10 cents); for young people—*Peace Looked Down*, Saxon Rowe Carver (10 cents); for children—*Second Son*, Saxon Rowe Carver (10 cents).

A CALL TO BAPTISTS
A CALL TO BAPTISTS OF THE SOUTH

LAND—Always we prefer a merry message of optimistic enthusiasm epitomising achievements, gains and progress. But the tempo of the current news from your Foreign Mission Board Headquarters is set by the stewardship of the individuals in the pews in yonder churches throughout the Southland. Sadly we announce that someone somewhere along the line fell short last month, and God's work is suffering therefrom. The needs were never greater, the doors never wider—even off the hinges, and the calls never more filled with emergencies. Missionaries in China risking life itself for Christ and counting on friends of God at home for support; Baptists in disturbed, distressed, persecuted Europe looking to their American sisters and brothers as their only earthly star of hope and help; and on around the world, the eyes of the people are focused on **Christian America**. Surely Southern Baptists cannot disappoint them—and God. To erase the past three months' deficit, there must be a ten per cent increase all along the line for Foreign Missions. Pray that the month of May will be a record-breaking evidence of Southern Baptists' love and interest in the coming of the Kingdom all over the world.

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CHINESE CURIOUS AND PIECES OF ART

A collection of rare and beautiful handiwork interpreting the manners and customs of the Chinese people, the richness and variety of Chinese art, that will delight individual collectors of Chinese cultural objects and that will increase the interest of mission study classes using the new books on China are for sale in any quantity desired. The collection consists of: Hand-painted Place Cards (30 cents a dozen); Bookmarks (30 cents a dozen); Hand-painted Perfume Bottles (\$1.00 each); Chinese Ming-Ming Doll, sitting position about eight inches tall, dressed like Chinese baby in colorful costume (\$2.50 each); Chinese Character Doll, fisherman (75 cents each); Set of nine Silk Immortals or Sages mounted on paper, each figure about four inches tall (75 cents a set); Silk Plum Blossom Sprays about twelve inches tall in colors (35 cents each); Carved Soapstone Monkeys, three sitting in a row, "See, Hear and Speak No Evil," about three inches wide and two inches high (25 cents each); Glass Jewel Picture, 7 1-4 inches by 5 1/2 inches (\$1.00 each); Iron Cut-cut Pictures of Chinese Scenes, 6 1-4 inches 4 1-4 inches (25 cents); Iron Picture of Flowers, six inches in diameter (75 cents each); Iron Picture of Flowers, five inches in diameter (60 cents each); Iron picture of Flowers, six by four inches oblong (60 cents each); Porcelian Sages in colors, four inches high, set of three (\$1.00); Bamboo Back Scratcher, about seventeen inches long (10 cents each); Bamboo Chop Sticks, about twelve inches long (15 cents a pair); Paper Gods (10 cents each); Paper Cut-outs (25 cents per dozen); Miniature Animals (5 cents each); False Money used in worship (collection 25 cents); Pattern of Chinese Sham (free).—The Commission, May 1938.

—BR—

There are not a few in Mississippi who remember the queenly personality and the efficient service of Mrs. Adelia Hillman of Clinton. Her name was called more than once in the Women's Convention in Richmond. She was among those few who met to discuss the organization of the Southwide union, and did organize it 50 years ago. She helped to lay the foundations of the work in Mississippi. She succeeded Mrs. J. L. Johnson who was the first president of the Mississippi W. M. U. and gave character to the work through all the years that have followed.

GOLDEN JUBILEE OF W.M.U. OF S.B.C.

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(Continued from page 1)

"Take my silver and my gold
Not a mite would I withhold"
they sang

"I'll keep my silver and my gold
But my mite I'll not withhold"

and parenthetically she added "Some of our people might sing this today." However, advancement in Christian giving was reached when the women began to practice systematic and proportionate giving, but the Biblical method was found when women, children, and young people learned to bring into the Lord's treasury the tithes and offerings. She said "If you are not worshipping God with your gold, you are worshiping gold as your god. Give your gold to God and he transforms it into riches eternal, keep it for yourself and it not only corrodes itself but corrodes the soul as well. One purpose of this golden jubilee is for God's people to get right on the property question. If all Southern Baptists won't do this, won't you? He is not dependent upon our gold, but an offering is proof of our love to Him. Bring an offering worthy of your love."

Mrs. Irene Henley, a young Jewess missionary to her own people in Illinois, supported by Illinois W.M.U. spoke. With radiant Christian face, she gave her own personal experience. As a child, she lived in a small town where she and her family were persecuted because they were Jews, being called Christ-killers—this in a so-called Christian town. She and her brother thought Jesus must have been a terrible person to have such followers. No one ever told her of Jesus love until she was eighteen. When she was confirmed she was disappointed not to receive a spiritual transformation in her heart. She became an atheist and became zealous in destroying the faith of others. She was sincere but wrong. A teacher became interested in her and came often to see her and tell her about Jesus. The visitor was mistreated, thrown out, threatened but every other Saturday she returned. Finally this young Jewess, convicted, prayed, "O God, if you are, give me faith to believe. If Jesus is your Son, give me faith to believe." And He did. Since then she has been testifying and for the past two years employed as missionary to her own people.

Dr. John R. Sampey, president of the Southern Baptist Convention, and of the Southern Baptist Theological Seminary, made a great address. He related the story of the beautiful friendship of Mary, Martha and Lazarus for Jesus, in simple, sympathetic manner, and called on all women to take their places with these two women in rendering practical service as did Martha, while they love their Lord supremely and show it in bringing their most precious possessions to Him as did Mary.

On Tuesday afternoon all former students of the Training School dressed in white marched in to take their seats on the platform, but the number was so great that many had to be seated in the auditorium. It was a beautiful sight—this stream of young women who had prepared themselves for and consecrated themselves to special service in the kingdom. Mrs. Ryland Knight of Georgia conducted an impressive memorial honoring those who have this year joined the choir invisible. Miss Littlejohn paid special tribute to Mrs. Maud R. McLure who had such a vital part in Training School history.

Tuesday evening was practically given over to reports from the mission fields, with a special appeal for China relief. Japan was represented by Miss Kiyoko Shimose; Brazil by Senorita Almeida; Chile by Senora Espinosa; Texas-Mexican W.M.U. by Miss Gloria Ruiz; Africa, by Mrs. M'bola Ayorindo; Hungary by Miss Helen Sabo; and China by Miss Moonbeam Tong. Miss Tong made a heart appeal for her country asking that "every sight of me may make you think of China and its needs so that you may breathe a prayer for my distressed country." An offering of \$2,063.01 was taken to relieve some of China's suffering.

The service on Wednesday morning at Broad Street Methodist Church was in commemoration of the organization in that building on May 11, 1888, of the Union. Only delegates, missionaries and honor guests were admitted because the auditorium could not accommodate more. The service was broadcast for the benefit of those who could not be present. Miss Mather paid a tribute to the spirit of 1888, Mrs. Wharton gave gracious reminiscences "As My Mother Knew Them." Mrs. W. J. Cox made a masterly address saying "Yesterday, today and forever meet at this hour." She urged that we preserve the assurance of God's presence, his leadership and guidance which these women of fifty years ago had, with the prayerful perseverance with which they forged the chain of W.M.U. She said "We have not exhausted God's power, we have only proved it" and then called for a rededication of all that we are and have to Him, concluding with "Unto Him be the glory, the power and dominion forever." It was a great hour.

Miss Mallory presented to the Broadstreet Methodist Church a bronze memorial tablet from the ten original states forming the organization. Miss Clare Whitfield, granddaughter of the first presiding officer, unveiled the tablet and Mrs. A. M. Curry, president of the Woman's Missionary Auxiliary of Broad Street Methodist Church, accepted it.

Probably the outstanding feature of Wednesday afternoon's session was the address of Dr. W. O. Carver, who as a student at Richmond College was present at the convention in 1888 and heard the four hour discussion that preceded the vote on the report of woman's work, which if it were adopted would permit the women to organize. Dr. Carver very aptly said that he joined the convention the same year the W.M.U. did. The outstanding difference was that he was seated in the convention (on the pulpit steps) but not recognized and the women were recognized but not seated. He reviewed this history with sympathy and understanding and his address was enlightening and enjoyable.

Possibly the most important change in the officers was the resignation of Mrs. H. M. Wharton, recording secretary, who was succeeded by Mrs. Wilfred Tyler, a graduate of Mississippi Woman's College and W. M. U. Training School and now of Blue Mountain, Mississippi.

At the Wednesday evening service the closing service of the W. M. Convention, Miss Willie Kelly, veteran missionary to China, led the devotional on The Euduring Name. In clear and striking words she told what "The Name" had meant in China.

Dr. J. H. Rushbrooke, secretary of the Baptist World Alliance, preached the convention sermon, emphasizing the different qualities of God as indicated by the names by which He is known.

The service closed as did all the services of the convention with the musical benediction,

"As the measure of Thy goodness
May our gratitude ascend,
Till the nations learn to love Thee
To the earth's remotest end."

—BR—

And speaking of ignorance, it is not confined to any section of the country. What do you think of this from a reporter in the Richmond morning paper, the Sunday before the Convention opened? He was writing a highflying account of the coming convention: "Together they all will come to take stock of the far-flung and wealthy business of the Southern Baptist Convention, the biggest young people's organization in the country, the martyr-like zeal of isolated missionaries among refugees in Asiatic war zones, the babies that are born and baptized into the church and those that aren't and who they think should be." Now doesn't that beat bobtail? And this in a city where Baptists abound, and are among the leading citizens, and have one of the greatest universities in the country. There are some people who are incurable.

SOUTHERN BAPTIST CONVENTION

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(Continued from page 5)

out from these schools carry the gospel to people who know nothing of the Bible or of our God. Our seminaries are necessary for the witnessing to the truth, and to teach people the true nature of the church, the reality of sin, the Sonship of Jesus, the true way of salvation by faith. Here our young men are made sure in their faith on the word of God. Our people will give the money for these endowments when they come to know the facts and the needs. The product of our seminaries are workers.

Vice-President Warren highly commended the beautiful spirit of harmony and cooperation shown by the three seminaries in the presentation of their causes in unity today, and expressed the hope that the program they present may have the support of all our people.

Dr. E. P. Alldredge presented the cause of the Negro Theological Seminary in Nashville. In 1913 the Convention committed itself to this school and jointly with the negro convention supports it. A training school was established last year in connection with the seminary. There is a treasury balance from current operation. Scholarships are needed to increase the enrollment. Another building is needed. There will probably be 75 boarding students next year.

Dr. W. H. Barton of Nashville expressed the conviction that the Lord's hand has been in all the history of the Negroes in America, and in the origin and history of the seminary. The school affords an opportunity for cooperation between white and Negro Baptists. The growth has been satisfactory, but the needs and opportunities are immeasurable. A full time secretary is needed to raise funds.

The Social Service Report was presented by Dr. A. J. Barton, for many years chairman of the commission. The recommendations were adopted and will be published in the Record. Dr. Dodd also offered a resolution opposing the establishment of a government lottery. Approved.

—BR—

A request of the Foreign Mission Board was referred to the Resolutions Committee by the Convention calling on Secretary Hull to make representations to the Japanese government that the property in China destroyed by the Japanese to be paid for, that property now occupied by Japanese be returned to the Boards possession and use.

There are some reporters that are more acute in nasal perception than Job's war horses. These horses could sniff the battle from afar, but these reporters can scent a battle where there is none. Before the Convention met one of them said in Sunday's paper: "Members of other denominations will be listening to the Baptists when they speak their piece on the interdenominational movement, which would unite all Protestant churches. What Southern Baptists say about this will mean a great deal to the fate of the movement to abolish sectarian barriers.

Ours must be a generation of expert showmanship. If the national psychology of Germany and Italy were analyzed it would probably reveal the fact that these nations have been awakened and led by the expert showmen Hitler and Mussolini. We believe the women have the gift of converting this psychology to the uses of religion. As we watched their pageant at the W.M.U. Convention in Richmond we could but admire the genius and the Christian spirit which turned this universal admiration for artistic dramatic effect into such good channels. Every state of the Convention had its banner, and behind each banner marched the women from these states into the great auditorium in Richmond. From Arizona to Maryland they came, and from Key West to Kansas City. From across the Ohio came a good number from Illinois. And were we proud of them and grateful for them! As we saw some whose mothers and grandmothers had had a part in this fifty years of history our eyes and hearts overflowed.

Thursday, May 19, 1933

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The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor
A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

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REV. S. E. CARTER, Pastor
Antioch Church, Calhoun County

One was reminded somewhat of the book of Revelation in viewing the pageant directed by the Southern W. M. U. Convention on Monday evening of their session. It was a pictorial and dramatic presentation of the fifty years of history of this great missionary organization. At the sounding of the trumpets the scenes shifted to portray the progress and enlargement of their work. Beginning with the group of 32 women who met in Richmond in 1888 we were shown the march of time as each separate ancillary organization came into being. The missionaries, societies and all the auxiliaries were set forth before our eyes in the multitude of figures which came across the stage, or were windowed as likenesses by those dressed to represent each period, and each outstanding personality through the half century. We only wished that a motion picture might have been made of it all that it might be carried into every state and set forth before the eyes of multitudes of our people. The Hollywood people might have learned something if they had been present, and they might have wanted to kidnap some of those children who did their parts so well. The conception of the whole pageant was the work of a creative artist, and showed genius of high quality. The

The W. M. U. Convention had a welcoming address by a lady of Virginia. But they wasted no time with a "response." The President, Mrs. Armstrong, made a simple acknowledgement, in one minute, of the messengers appreciation.

The women in their meeting in Richmond made two amendments to their constitution in about two minutes. They can beat the American people who take sometimes years to make such a change. The two changes made enlarge the number of delegates from each state from 45 to 50, and permit changes in state vice-presidents between sessions by action of the Central Committee.



ANTIOCH CHURCH, CALHOUN COUNTY

Dedicated April 3; 1000 present; 50 churches represented; organized October, 1878; has had 15 pastors; 13 clerks; 8 deacons; 15 charter members; present membership 161; 10 miles north of Pittsboro; Rev. J. L. Roane, charter member, preached the dedication sermon. The building cost \$3,000.

execution of it required infinite labor and patience on the part of those who worked it out and presented it. A picture was made at the conclusion of the pageant which included all those who took part in it, and this means several different races, and a total of probably 300 people. We noticed among the participants white people, American Indians, Negroes, Chinese, Japanese and others whose racial connections we could not identify.

The address of Dr. Robert E. Speer on Monday night at the W. M. U. Convention was one of the most satisfying presentations of the missionary cause we have heard in a long time. He has been half a century in this kind of work, his service being contemporaneous with the life of the Southern W. M. U. He has served with the Northern Presbyterian Board, and is thoroughly familiar with all the work on foreign fields. But the thing most satisfying was his simple faith in the power of the Gospel of Jesus Christ to save men of every tribe and tongue and nation. He is as confident of victory as if Jesus stood by his side, as indeed he does. He has no sympathy with the misty, vaporous imaginings of those who believe that all religions have something to contribute to the others and may learn from one another. He says that if Mohamedanism and Hinduism are religions, then Christianity is not, and vice versa. He says that Christianity alone is a revelation from God, and not one of many efforts of men to find or know God.

Reports from Utrecht, Holland, on May 10 list the name of Dr. Alvah S. C. Bond as representing Southern Baptists and Seventh Day Baptists at the Inter-Church Council which met there last week, following up the efforts begun at Oxford, England, and Edinburgh, Scotland, to find a basis of inter-church cooperation and union for all Protestant denominations. We do not recall any Southern Baptist by that name. Certainly Southern Baptists have not authorized anyone to represent them nor speak for them in any such council. The Archbishop of York, presided at the opening session which was to last five days.

Only three members survive of the group of 38 who 50 years ago organized the Southern W. M. U., and two of the original Executive Committee.

The promise of God that the blessings upon the parents would descend to the children was exemplified in the case of many at the W. M. U. Convention. We were reminded of this when Mrs. A. T. Robertson, daughter of Dr. John A. Broadus, led the devotional service Monday morning.

The Margaret Fund Endowment now amounts to \$56,000, the interest on which is used for the education of the children of missionaries. \$60,000 have been given in honor of various Margarets, one of whom is our Miss Margaret McCrae Lackey.

We had a loving sympathy with those few people on the W. M. U. program who were so sacred when they tried to speak that they fairly choked up. Bless their hearts, timidity is a scarce article in this blase world.

We begin to think maybe our taste is not highly cultivated in the matter of ham. One of the first things we did in Richmond was to order some "Smithfield ham" of which we had heard such high praise. But when we had tasted it we were better satisfied with what we had back home. We wonder if those folks at the restaurant were trying to put something over on us.

Reports from Utrecht, Holland, on May 10 list the name of Dr. Alvah S. C. Bond as representing Southern Baptists and Seventh Day Baptists at the Inter-Church Council which met there last week, following up the efforts begun at Oxford, England, and Edinburgh, Scotland, to find a basis of inter-church cooperation and union for all Protestant denominations. We do not recall any Southern Baptist by that name. Certainly Southern Baptists have not authorized anyone to represent them nor speak for them in any such council. The Archbishop of York, presided at the opening session which was to last five days.

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Greetings to the W. M. U. Convention were brought from the Presbyterian women and the Disciples.

Committee on Time, Place and Preacher: Oklahoma City the place; P. F. Perry preacher, and J. E. Buchanan alternate; Time, Thursday, May 18, 1939.

Drs. Herring of Winston-Salem, and W. W. Hamilton of New Orleans, were elected vice-presidents, to serve in the coming year.

And those soft shelled crabs! If they didn't have so many legs and so little of anything else they would be better. We were reminded of a story a lady in Vicksburg told us a long time ago. She was visiting in a very humble home where the couple had been married about a year. The young woman of the home was hovering over a few coals of fire on a winter day, trying to keep herself and the baby warm. As the visitor took her seat beside her the little woman said, "Mrs. Cohron, marriage ain't what it is cracked up to be."

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Sunday School Lesson

Prepared by
L. B. CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

Lesson for Sunday, May 22, 1938 THE CHRISTIAN'S RELATION TO HIS STATE, HIS GOD, HIS NEIGHBOR.

Mark 12: 13-7; 28-34.

Introduction. Our committee has skipped Marks story from 10:32-12:13, thus omitting a great deal of his rich narrative. Mark 10:35-45 contains the account of the request of James and John for the chief places in the coming kingdom, and our Lord's answer that places at His right hand and His left were not His to give; but were for those by whom they had been prepared by the Father—prepared by Him in view of the fitness of those for whom they were prepared, undoubtedly. Not even God will assign a place to a man who is not fit for it. How much love and respect would you, could you, have for a God who would thrust an unclean man into a clean, wholesome place? a little man into a big place? A wise God can not place in authority over ten cities a dumb Daniel who has not force of character enough to control a goat cart. A wise God can not because He will not give a chief place in a great movement to a bat brained Simple Simon. And this fact gains emphasis from the consideration that the old ignoramus in this day is dunce because he has loved laziness and hated industry, has loved sloth and hated thrift and cleanliness, has loved sin and hated God.

There follows our Lord's statement that the way to an exalted station among His followers lies along the path of humility and unselfish service. He closes this discussion by citing the example His own life offers.

Mark 10:46-52 contains the story of the healing of Blind Bartimeus. The lesson taught is that of an undoubting faith which persists in the pursuit of its object till that object is attained. Mark 11:1-10 contains the story of the Triumphal Entry into Jerusalem, and of the reception accorded our Lord by the multitudes. When He had looked about upon all things, He went out unto Bethany, V. 12-14 has the story of the fig tree blasted with a curse; because it made a false pretence to fruitfulness. Ordinarily the fig tree would not have been expected to have fruit upon it; because we are told (v. 13) "It was not the season of figs." This fig tree no doubt stands as a symbol of the Jewish nation, whose religious leaders made a pretence to a religion which was all sham and shallow acting. Whatever warning the incident of the fig tree has for our generation it has for the religious pretenders.

V'v. 15-18 has the story of the cleansing of the temple, in which we have an example of our Lord's indignation against commercializ-

ing of religion. During this closing week of His life, our Lord went into the city in the morning and out to Bethany at night. Vv. 20-26 has the lesson on the power of faith taught in consequence of Peter's taking note of the fig tree's having withered in consequence of our Lord's having pronounced a curse upon it. Believe that you have the things you pray for and you shall have them. "And when you pray, forgive any one against whom you have aught, in order that God may forgive you.

Vv. 27-33 embraces the account of an attempt of the Pharisees to force Jesus to tell them the source of His authority, and His skillful turn of the attempt against them by asking them the source whence John drew his authority to baptize. They dared not answer him that John's baptism was performed by authority either from heaven or from man. In view of the refusal of the Pharisees to answer Him, Jesus refused to answer them.

Mark 12: 1-12 contains the parable of the Wicked Husbandmen. The Pharisees were angered by this parable, because its application to them was too plain and palpable. They are the wicked husbandmen who mistreat the servants (prophets) of the Lord of the vineyard (God), and who would kill His only Son our Lord. This brings us to our lesson for today.

1. Separation of Church and State. Vv. 13-17.

The Pharisees and the Herodians make common cause against Jesus, which does not remind me of a thing to which I may compare it. Both parties were as bigoted as they could be, and both parties hated each other with a vitriolic hatred. But they each hated Him for the moment worse than they hated each other. So they got together in an effort to entrap Him in His speech. "Ought we to pay our taxes to Caesar?" Had He answered "yes," it would have ruined Him in the estimation of the people, who were intensely national, and restive under the Roman yoke. and He answered "no," they would have accused Him at once to the Roman authorities of being a sower of sedition against the Roman coin. When they had given it Him,

He answered them by asking for a coin.

He answered them by asking for a coin. When they had given it to Him, He asked the question, Whose image is engraved upon this coin, and whose name is written upon it? "Caesar's." "Give Caesar what belongs to him, and give God what belongs to Him." So He did what the logicians call escaping between the horns of the dilemma. One of the teachings herein taught is that of keeping the religious life free from political domination. Give God His due, with no attempt to rob the state in order to do it, without lulling politics into the realm of your religious duty. Render the state its due with no thought of making it the servant of the church.

But the lesson is more than a negative one. It means that a man ought to discharge his duty to his state, in the doing of which he does discharge a portion of his obligations to his God. "Render unto Caesar that which is Caesar's. Very well

if Caesar stands for the state then the Christian citizen will discharge his duties as a citizen, vote right, obey the laws, live right as a citizen. "Unto God the things that are God's." Do not simply acknowledge the obligation, discharge it.

II. Obligation to God. Vv. 28-30.

Jesus accorded the Pharisees, a lawyer (Matt. 22:35), the answer due an earnest seeker after the truth. The lawyer seems to have desired sincerely to know the truth.

1. The persons of God. He is One. The heathen thought and still think there are many gods. There are millions of heathen who bear the Christian name. They have to have all manner of idols, images, named saints, before which images they bow themselves in worship in the belief that those images help them get what they want. All right, then, have it your way. They do not believe that the very images will help them, but only that those whom the images represent will do so. But those whom the images represent stand in such positions that they are worthy objects of prayer and dispensers of blessings. You agree to that? There is to me no difference, there is to the maker of the prayer no difference between a god and a godlet.

It is easier now to see that God is one, since we have learned that the universe is one. There are just so many chemical elements, and those elements make up every star and sun and system. All light earth is in its origin sunlight, all heat on earth, generated however you will, is in its final source the heat of the sun. The one God is maker of the sun, the giver of all life, the source

of every blessing.

2. The Duty to God. But I do not like the word "duty," when I get to talking about love. But "love" here does not mean the same thing you think first when you pronounce that word. Here the word means the outreach of the being in its quest of God and in its communion with Him. The great commandment is one which engages all the being. "With all thy heart," spirit and reality, and not merely outwardly and with formality. It means sincerely and without pretense hypocrisy.

"With all thy soul," with the entire personality, with all the self, with the whole life. "With all thy mind," means, have some sense in your love of God. Let your love for Him engage your intellect. That means that you are to strive to know Him in so far as that is possible for

(Continued on page 15)

Spring!

Nature is awake

— — — are you?

That loopy feeling you call "spring fever" may be just constipation. If it is, try the remedy that comes from Nature's own laboratory—purely vegetable Black-Draught.

Black-Draught sets the lazy colon to work again and brings prompt, thorough relief. More, it tends to leave the colon working regularly.

Depend on Black-Draught, the "laxative of the South."

Thursday, May 19, 1938

E. C. JOHN A. MISS RUBY

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The Mo... Mobberly,... this fine v... ly associa... ing, in E... present, a... time.

You can... they will... emphasis... Blessings



Ride the **TRI-STATE COACHES**

So Many Thrilling Places To Go...
So Economical and Convenient...

Travel in comfort... deep cushioned, individual reclining chairs... wide observation type windows... porter service..free pillows and ice water. Plan your next trip via Tri-State Coaches.

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DRIVING
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12 TIMES
SAFER**

SEE OUR LOCAL AGENT

1043

Sunday School Dept.

E. C. WILLIAMS, Secretary
JOHN A. FARMER, Associate
MISS RUBY TAYLOR, Elementary Secy.

NEW SUNDAY SCHOOLS

—o—
Brother W. E. Hardy, Pastor at Scooba, Kemper County, says they have organized three new Sunday schools in the last month and hope to get the others soon. They now have but few churches left without schools.

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Others recently organizing are: Poplar Springs, Montgomery county, J. W. Eidson, Pastor; Hurricane, Attala county, J. W. White, Pastor; Oak Grove, Winston county, Z. B. Kitchens, Pastor. Others have said they will organize right away.

The Sunday School Board, Nashville, gives the first quarter's literature free to all NEW schools.

—o—

VACATION BIBLE SCHOOLS

Messager are coming in every day from pastors over all sections of the state saying they are going to have Vacation schools—and many for the first time. One pastor said this morning that he got some of his most lasting results from the Vacation school. Rev. R. B. Patterson, Okolona, says: "I feel that the work of the Vacation Bible school is one of the most important works that we can do in the educational phases of our church work. I am for it 100 per cent."

The NEW free packages of literature can be had on request.

Brotherhoods

The most effective Brotherhood work in the state by far is that being done in Jones county, under the leadership of Mr. Harry Smallwood. They have a real program and know where they are going. A great group of fine, consecrated men from the different Brotherhoods of the county go out every Sunday to some church or churches for service.

They promote all phases of the work, and have recently "resurrected" the Sunday school in the only church in the county that did not have one.

They have ten cars pledged to be used one each Sunday in visiting churches. And when they visit, they try to really promote something definite. Just now they are making it possible for the associational Vacation Bible school leader, Mrs. Arthur Moody, to contact as many churches as possible for conferences on this work. Her goal this year is 24 Vacation Bible schools in the county, and these fine men are helping to do it.

The Moderator, Brother E. T. Mobberly, goes everywhere aiding in this fine work. At the last quarterly associational Brotherhood meeting, in Ellisville, there were 225 present, and they plan for 500 next time.

You can't beat that spirit, and soon they will turn to the Evangelistic emphasis throughout the county. Blessings on them.

B. O. B. F. AND OVER-HEAD EXPENSES
Bryan Simmons, Field Representative

—o—
Some days ago the writer had a conversation with Dr. Gunter on the above subject and I thought we had come to an understanding and agreement; but his recent article indicates that I am mistaken. That you may see my position, I ask you to consider the following facts. The last Convention voted that all funds passing through Dr. Gunter's office bear a proportionate part of the Over-head expenses, this to begin with November receipts. The book-keeper was not apprised of this change and through November and December paid all expenses out of co-operative receipts. This was corrected on the first of February by taking necessary funds from all Specials and placing them with the co-operative receipts.

On the first of January B. O. B. F. originated and contributions for same began to come into Dr. Gunter's office. Not realizing that such was a separate fund the book-keeper placed B. O. B. F. receipts in with Orphanage Current Expense Specials. As a consequence all the money coming into that office for B. O. B. F. went into the amount necessary to re-imburse Co-operative Program Receipts.

Now, my argument is that B. O. B. F. is a separate and distinct account, should be carried as such and that no part of it should be appropriated to correct an error in distribution of funds which came in before B. O. B. F. originated and in which B. O. B. F. did not participate.

I told Dr. Gunter, and I say to you now, that I think we made some mistakes in the re-adjustment of Over-head expenses. More may be said about this later. It should be sufficient for the present to say that at the close of our conversation Dr. Gunter gave me the privilege of quoting him as saying in effect that had the attention of the Convention been called to the matter he suspected it would have voted to exclude B. O. B. F. from Over-head expenses and that he is perfectly willing and would be glad for B. O. B. F. contributions to go direct to the Orphanage rather than through his office. He promised to keep such B. O. B. F. funds as come to his office separate from Orphanage Expense Specials and of course such funds will bear a proportion.

The Orphanage is in dire need of buildings for the children it has and for many others pleading for our care. We have pledged to pay as we build. Money sent through the Convention Board Headquarters during May will not reach us before the fifth of June. The starting of a new building may be delayed just that much longer. The Orphanage receipts for all donations received from individuals and churches, gives credit for such in its report to the Convention and its reports to the Convention receive as much publicity as any others.

I regret that mistakes have been made and that misunderstandings and differences of opinion arise among the best of friends and we ask you to go ahead and do what

INTERMEDIATE CONFERENCE
Pearl River County Sunday School Meeting.

—o—

Some had already arrived. More came. They kept on coming. The main auditorium was filled. So were the Sunday school rooms in the back. The balcony started with an excited buzz of eager youths, and how they did sing "Beneath The Banner of The Cross." There were 244 present at this, the second quarterly meeting of the Sunday school leaders, workers, and pupils of Pearl River County, March 20th. This number included 8 pastors and 11 General Superintendents. The host church, the First Baptist of Poplarville, under the good and capable leadership of their pastor, Rev. B. W. Walker, had everything organized and ready.

As the conference re-assembled in groups it seemed that the largest groups was the Intermediates. 78 of them. There were 7 teachers from Picayune, 6 from Poplarville, 2 from Pine Grove, and 1 each from Bethel, Derby, Goodyear, Henleyfield, New Palestine, Oak Hill, and Whitesahd.

Under the efficient leadership of Mrs. R. K. Corder, the Intermediate Associational leader of the county, the conference moved along briskly, interestingly, and effectively. Quite a few problems were aired and ironed out. Helpful suggestions and methods were offered. Vital discussions were started and engaged in warmly by the teachers.

It was a fine, uplifting, inspirational conference. Thanks be to God

you think best and do it in the very best spirit.

for these splendid leaders of our boys and girls.

—BR—

Brethren C. L. Mackay and E. J. Blackford closed a revival at Van Winkle, a suburb of Jackson, on Wednesday night. The results were 25 conversions, a great revival among the Christians of all faiths, and a new Missionary Baptist church, with a charter membership of 50. A large choice lot was given to the new organization by Deacon F. M. Coleman and the church is planning to move into a temporary building on Sunday less than one week after the church was organized. This is the true type of Bible aggression. These Baptists under the leadership of these two B. B. I. preachers mean business, and we pray God's continued blessing on them.

PINE BLUFF
Pheba, Miss.

Another indication of an awakening of Spiritual interest among the people is the rebuilding of the Pine Bluff Baptist Church near Pheba. The building has recently been completed and painted. Preaching services are held on the first Sunday of each month. A Sunday School has been organized, and meets in the afternoon.

The interest in the activities of the church as been indicated by the growing attendance in the Sunday school and preaching services.

Brother Herschel Day, ministerial student of Howard College, Birmingham, will return to conduct another revival meeting which will be held in August. The Rev. Putnam of Maben is the Pastor.

HI, BILL—
YOU'RE CERTAINLY LOOKING FINE AND FIT.

WHY NOT?
MOTHER GIVES ME MRS. WINSLOW'S SYRUP WHEN I FEEL GRUMPY.

It's no wonder that Bill feels so good—for Mrs. Winslow's Syrup is a grand old remedy that has been easing little ones of constipation, gas, acidity and colic for over 100 years. Prepared exclusively for children, its mild and easy action is just right for delicate systems. That's why mothers everywhere depend on Mrs. Winslow's Syrup. They know it's safe—as well as sure. At all drug stores . . . Only 35¢.

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A.D. 96.

CHAP. 2.

* Upon e-sus write; These saith he that holdeth
* Acts 19. 21

A.D. 96.
CHAP. 2.

No. 4610J

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Baptist Book Store

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JACKSON, MISS.

Thursday, May 19, 1938

The Children's Circle

MRS. FRANCES LIPSEY STEELE

My dear children:

I've seen and heard so much that I am in a daze. You remember I told you last week that I would be in Richmond, Va., this week. Well, here I am, sure enough. I almost said I wish you could all be with me here, and then I couldn't help thinking what a sight you and I would be crossing these streets and going places. I'd be like a terribly nervous flustered old hen with more chickens than she could hover. But I do wish you could see and hear some of the things that I am seeing and hearing. For instance, how you would have enjoyed the magnificent pageant that was presented picturing the past, present, and future of W.M.U. Dear women in quaint bonnets, dresses with tight basques, mutton leg sleeves, and bustles in their skirts met together for prayer. You ought to have seen the packing of the missionary barrel. And I wish you could have seen the tiny little Sunbeam who was left on the stage alone. Everybody in the audience thought she was left there by accident and I held my breath for fear she would cry, but she wasn't left there by accident and she did not cry. She had previously been trained in her part and she was told to stay there until she was joined by others, and stay she did. She was perfect. The Sunbeams sang a song that I used to sing when I was a little girl and a Sunbeam, "Jesus bids us shine with a clear pure light

Like a little candle burning in the night.
He looks down from heaven and He sees us shine
You in your small corner and I in mine."

The pageant was great.

I think, too, you would have enjoyed hearing Mrs. Aaron Hancock, our missionary to the Choctaw Indians in Oklahoma and herself an Indian, sing. She sang "Tell me the story of Jesus" in a beautiful rich voice. I am sure that with the voice that she has she could be recognized in the musical world and probably be well paid in concerts but she would rather give her voice to God and tell the story of Jesus to her own people.

You would have been interested, too, to see the Christian woman from Africa, a field worker from Nigeria, Africa, who had come all the way from her home in the dark continent to attend this convention. She spoke last night to an audience of five or six thousand people. She said that she had seen poisonous snakes and wild beasts, and she had crossed deep waters but she had never been so afraid in all her life as she was right then as she looked into all those white faces. She had attended and spoken to conventions before but she had always stood before black faces.

We have a dear letter from our Mrs. McCall. We are so grateful that she is recovering and so happy that she is well enough to write to the circle again. She mentions the death of brother Pitts. Only a few weeks ago he wrote to us and sent a contribution. We feel that we can ill afford to spare one so faithful, but we know he is with God.

We have messages of appreciation from Dr. Hamilton and Mr. Mize. Let us not forget that we are going to make our gifts to the causes which they represent larger this month.

With love,
Mrs. Frances Lipsey Steele.

—o—

Dear members of the circle:

I had the sweetest message from the Intermediate G.A.'s of the Collins Baptist Church which did my heart good. I do appreciate it and those of many others who have re-

membered me so kindly. I felt sad on receiving news of the passing on to his reward of my old schoolmate, Mr. T. E. Pitts, Sr. Lying here I have much time for reading, writing and thinking. So when my attention was called to the matter of celebrating my 80th anniversary I was reminded that I had not told you that for many weeks about that time I was not expected to live therefore I remember nothing at all of Thanksgiving, Christmas or my birthday, the fifth of January, but had so many tokens of remembrance and good wishes that I've enjoyed during these many days of my convalescence.

There seems an awakening of the spirit in the revivals here. Don't you think it great that we have those passages with the blanks to fill in, causing us to think and to look for those words? I am reminded of a verse of Proverbs, I learned in Kind Words when I was a little girl: Enter not in the path of the wicked, go not in the way of evil men, avoid it, pass not by it, turn from it and pass away. It was in a story of a little boy who refused to go to a place of doubtful amusement and he learned there had been a fight which reminded him of this scripture he had learned.

Mrs. McCall

—o—
New Orleans, La.,
May 5, 1938.

My dear Mrs. Steele:

Enclosed is receipt for the \$2.71 which has come to us as a further contribution toward the Children's Circle scholarship for next session. We appreciate greatly the help which these fine young people are giving an earnest and worthy student. Present indications promise great things for us next session and we believe we shall have an even better year than this one.

The commencement exercises have been most satisfactory and we are closing what we regard as the best session in these ten years. How grateful we are to God for his providential care and for the way in which he has provided for our necessities.

Assuring you that we greatly appreciate your many kindnesses, and again expressing my gratitude for what the Children's Circle has done and is doing, I am

Sincerely yours,
W. W. Hamilton,
President.

—o—
Jackson, Miss.,
May 5, 1938

Dear Mrs. Steele:

As usual we are pleased to acknowledge receipt of \$5.20 from the Children's Circle.

Your continued interest and support is appreciated.

Sincerely yours,
W. G. Mize, Supt.
Baptist Orphanage

—o—

BIBLE STUDY

Prov. 17:22: A merry heart doeth good like a medicine.

Ellen was slowly recovering from an acute attack of tonsilitis. High fever and severe infection had left her weak and listless. Mrs. Lee had prepared one dainty after another to tempt her little girl's appetite, but the steaming delicious smelling soups, the custards, and the fruit juices and ices, all failed to interest her.

"Take a few more sips, my dear," coaxed Mrs. Lee. "This will help you to get strong and well again."

Obediently Ellen would swallow the requested sips and then drop her tired head upon the pillow. It just seemed to be too much trouble to eat.

"Shall I read to you, Ellen? Here is a story about the bad mannered goat that I think you would enjoy."

said Mrs. Lee looking through Ellen's latest copy of Children's World, hoping to interest her in the magazine she was usually so eager to read.

Ellen consented but scarcely seemed to hear the charming story about the tiniest goat with the extremely bad manners whose family was so disgusted with his behavior that they planned to show him how ugly he was. When Mrs. Lee finished reading, Ellen turned toward her mother with a wan little smile and a "thank you."

"Would you like for me to prop you up awhile, little daughter, so you can see out the window?" asked Mrs. Lee.

"No, thank you, mother, I believe I don't feel like it today," answered Ellen.

"Then suppose we cut out these pretty paper dolls that daddy brought you yesterday," suggested mother again.

"You cut them out for me, won't you, mother, or I'll do it tomorrow maybe," Ellen replied.

Mrs. Lee was almost at her wit's end when she heard the patter of feet on the front porch and the cheery chatter of young voices. Mrs. Lee hurried to the door and welcomed a group of Ellen's little friends.

"Come in, girls," she invited, "you are just what we need right now, I do believe."

"Mrs. Lee, we saw Dr. Holmes as we passed his office and he said that Ellen was well enough for us to come to see her," explained Grace, the spokesman, while Rosalie, Laura, Edith, and Sophie all chimed in.

"Certainly, she is, and I know she will be glad to see you too," said Mrs. Lee, as she led the way to the little daughter's bed room.

"We have a song to sing to her. May we sing it as we go in?" asked Rosalie.

"That will be fine," replied Mrs. Lee hopefully.

They paused in the living room to get all tuned up.

"All right, let's go. Come on," whispered Laura and they broke into a rollicking tune and marched into Ellen's room singing lustily, "The doctors say tis good for health To laugh and ha! ha! ha! And so we put all drugs away And take a ha! ha! ha!"

When they came to the chorus, they threw their heads back and actually laughed.

"Ha-ha. Ha-ha!

Ha ha ha ha ha ha ha!"

Except that red headed Edith was giggling instead.

They were having such fun that they repeated the chorus and before Ellen knew it she was joining in the ha-ha too; not so heartily as the others because it might hurt her throat but enough to show she had caught the spirit.

"We stopped in the middle of health class this morning and Miss Tillman taught us that song. We came right on after school to sing it to you," explained Rosalie.

"Don't you like it," asked Sophie.

And Ellen replied, "I certainly do and I want to learn all of it too," showing more enthusiasm than she had for nearly ten days.

Then they were all chattering at once, each one eager to tell Ellen the interesting amusing things that had happened at school since she had been absent: how Laura had swallowed the chewing gum that Roy Dickens had given her because she got so excited when Miss Tillman turned around unexpectedly; and how Jimmy slipped down in the mud when he was chasing Edith to pull her pigtails; and how the asters they had planted in the school garden had turned out to be marigolds. Ellen listened eagerly and

joined in with questions now and then.

"Mother," she said, "I wish you would put some pillows behind my back and prop me up a little. Then I can see the girls better."

Gladly Mrs. Lee arranged the pillows. Then she went to the kitchen, returning soon carrying a tray with a big pitcher of lemonade and six glasses, and saying "I thought you singers might want something to drink. How about it, girls?"

They drained the pitcher and as Mrs. Lee poured the last drop of lemonade, she noticed that Ellen had drunk a whole glassful.

After the merry little visitors had left, Ellen asked, "Mother, may I cut out some of those paper dolls now? And mother, I wish I could have some of your good soup for supper."

—o—

Puzzle No. 6

TANGLED BIBLE NAMES
(Take each combination of letters below, and form the name of a Biblical character. The first is Abraham.)

1. Arahmab
2. Lombasa
3. Sumedocim
4. Hetneps
5. Sittu
6. Imimar
7. Hanjo
8. Hasujo
9. Obcaj
10. Herjos
11. Zoab
12. Tharma

—o—

ANSWERS TO PUZZLE NO. 5

1. Cup
2. Mill
3. Needle
4. Pillow
5. Footstool
6. Table
7. Bed
8. Candle
9. Axe
10. Pitcher
11. Lamp
12. Cruise

—o—

HILLMAN COMMENCEMENT

—o—

Rev. F. K. Horton of Columbia, is to deliver the Hillman College commencement address, June 4th. The sermon before the combined classes of Hillman and Mississippi Colleges, is to be preached by Dr. B. D. Gray, at the 11 o'clock service in the Clinton Baptist Church, Sunday, June 5th. All former students are invited to the Hillman Alumnae Tea at 5 o'clock and to the Sacred Concert at 7 o'clock on the same day.

SUNDAY SCHOOL LITERATURE

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following the

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Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

Thursday, May

An Anniversary

On the Sunday

Mrs. N. G.

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary
OXFORD, MISS. ♦ JACKSON, MISS.

An Anniversary Present

On the Sunday that Pastor and Mrs. N. G. Hickman celebrated their sixth anniversary in Winona, they added a fine B.A.U. to their Training Union organization. "That's our anniversary present," brother Hickman explained, and we agree that it was a fitting token on such an occasion. Not only should the church be grateful to the Hickmans for this "anniversary present," but we predict that the pastor and "pastoress" will get great joy and help from it, too. It is our hope that other pastors will choose such appropriate anniversary presents.

Laurel, First, Enjoys Week of Study

The week of April 17th found the Baptist Training Union of First Church, Laurel, busy in a Training School. Four classes were taught, one for the Juniors with Mrs. Arthur Moody teaching, one for the Intermediates with Miss Martha Ellen Hurst teaching, one for the Seniors with Rev. C. A. Alexander of Meridian teaching, and one for the Adults with Auber J. Wilds teaching. More than a hundred were in regular attendance for the five nights. The classes were taught first, an hour and a half being given to the class period, this was followed by a short closing assembly for the count and inspirational message. On Friday night the closing period was given to a social which proved to me most interesting and closed with the clasping of hands and the singing of Blest Be the Tie that Binds. Young and old entered into the entire program with zest. Pastor Gates was a regular attendant in the class for adults. He believes in the Training Union, and does not fail, not only to boost it from the pulpit, but also backs it up with his attendance every Sunday night and is counted as a member of the B.A.U. Brother Alexander proved himself a favorite among the young people. He is a new-comer to Mississippi, is pastor of 8th Avenue, Meridian, and is doing a splendid work there. It was a good week as declared by all who had part.

Perry County Associational Training Union In Extension Program

It is the vision of a director and the cooperation of the pastors and churches that make any program of progress possible. Miss Lizzie Brown of Richton, Associational Training Union director for Perry County, has the vision, and is working toward the task of having at least one B.Y.P.U. or B.A.U. in every church in Perry County before June 24th. That is the date of the District B.T.U. Convention for that district and Miss Brown has set that date as the time limit. Quoting from a letter from Miss Brown: "I am go-

ing to visit most of the churches in the county enlisting delegates for the convention. I have set as a goal 100 delegates, hoping to get enough inspiration to send them back with a zeal, and on fire to build the kingdom of God." Miss Brown has the cooperation of the pastors and churches and need not fear but that her goal shall be reached.

—o—

For the Week June 13-17

District Training Union Conventions for the first week of the series will be: Durant, June 13; Carrollton, June 14; Shelby, June 15; Senatobia, June 16; Ingomar, June 17.

—o—

Four More Unions For Monroe Co.

The good work of organization goes on in Monroe County. Dr. Walker who has been giving several weeks as a volunteer in the county reports two new unions at New Prospect church. Mr. L. E. Reeves elected director, Mr. William Grace, president of the Senior Union, and Mrs. T. B. Harrington, Intermediate leader. A Senior B.Y.P.U. at Greenwood Springs, Mr. A. L. Nix director, and D. L. Fulghum president. A Senior Union at Athens with Mr. A. G. Taylor director. We are happy to welcome these new unions into our widening group and extend congratulations to all. We covet for them the wholehearted cooperation of every member of each church. The work of study courses in all of the new unions in Monroe County are beginning now. This is the surest way of giving the organization a good start on the way to success.

—o—

For the Week June 20-24

District Training Unions meeting the second week during the series will be First Corinth, June 20; Pheba, June 21; Noxapater, June 22; Goodwater in Lauderdale County, a short distance from Meehan, June 23; Beaumont, June 24.

—o—

Liberty Hill, Panola County, Observing Youth Week

Liberty Hill in Panola County is one of the best churches in the country we have. (Sometimes we say country churches.) They have maintained splendid Training Union work for some years having an attendance of more than two hundred on ordinary occasions at times. A letter from Mr. L. R. White, Training Union director, tells of the good work the union is doing. Among other things he says that the Training Union is sponsoring Youth Week. This was to be last week and we hope to have a report on the results for publication soon. This but proves that our program for Training Union is such that locality has nothing to do with the possibilities of its success. Some of our best unions are in the country. All it takes is a leader with vision and love, with the cooperation of the

pastor and off it goes to a good start and successful conclusion. Congratulations Liberty Hill, may yours be an example to hundreds of others.

—o—

For the Week June 27-July 1

The last week in the series of District Training Union Conventions will see meetings in Lumberton June 27; Mt. Pleasant, Lincoln Co., near Bogue Chitto on Highway 51, June 28; Salem in Covington County, near Collins, June 29; Taylorsville, June 30; Utica, July 1.

—BR—

Miss Mallory announced that members of the W. M. U. do not show approval by clapping the hands. This used to be a regulation of the Southern Baptist Convention—in the long ago.

An interesting feature of the W. M. U. semicentennial convention was a message brought from Miss Annie Armstrong of Baltimore, the first secretary. This was from her sick bed and taken down by a friend and read to the Convention in Richmond. The W. M. U. has had only three secretaries in fifty years.

If we counted right, the Alabama delegation at the W. M. U. Convention had the largest representation except Virginia. Probably in proportion to their churches, Illinois women had the largest delegation. Far away New Mexico had a small group, but they were given a cheering welcome.

One name often mentioned in connection with the organization of the Southwide W. M. U. fifty years ago was that of Mrs. Theo. Whitfield. We cannot say offhand whether or not Mrs. Whitfield was a Mississippian (transferred to Virginia), but her husband was, being a son of Mr. Benjamin Whitfield, the first president of the board of trustees of Mississippi College, and father of Dr. Benj. Whitfield, Jr., and Dr. George Whitfield and Mrs. Griffith. They lived not far from where the village of Pocahontas now is, and some of the children of Dr. George Whitfield are still there.

Ten states were represented in the original W. M. U. organization, and about as many have come into it since.

It might be well if our Baptist churches would do more advertising. At a hotel in Richmond we asked the two clerks where was the nearest Baptist church. They looked blank and called two negro porters to ask them. They looked puzzled and called an old gray haired negro porter who told us the First Baptist Church was just two blocks down the street. We walked down there with two ladies just before eleven o'clock, found a building locked up and an iron fence around it and that locked up. We were told by a man nearby that the First church had years ago moved three miles away. A good Methodist brother coming out of his Sunday school volunteered to take us in his car to a Baptist church. He missed the

one he was looking for, but we landed at Grove Ave. Baptist Church fifteen minutes late. But that Methodist brother did the best he could and was exceedingly kind.

Mrs. W. J. Cox, as treasurer of the W. M. U. in her report to the Convention, converted mathematics into poetry as she spoke of these figures as "proof of your love."

Every once in a while at the W. M. U. Convention we were told of the fear and opposition of the "brethren" fifty years ago, when the union was organized. Seems to us we have heard this tradition before. We are not entering denial to this allegation, but we are constrained to say that while we have lived through all this interesting history, we were not brought into contact with this opposition. Maybe it has been somewhat exaggerated.

Miss Bennett of Louisiana was made timekeeper at the W. M. U. Convention, but if she ever had to call anybody down, we did not hear of it. The women seem to know when to quit talking without being told.

There were said to be 4,000 women in attendance on their convention in Richmond. That is traveling some way from the 32 who formed the union fifty years ago in a nearby Methodist church house.

The presiding over a W. M. U. convention is not so perilous a task as over a men's convention, because the program is prepared beforehand and strictly adhered to. There are no "problems" and questions of policy. All you have to do is to get on the track and keep up a good head of steam. It's a good track, and the final destination is pretty sure to be reached on scheduled time.

So far as we could discover the facilities for making the voices of speakers heard in the Convention hall in Richmond left nothing to be desired. The speakers were easily heard in every part of the room, which did not seem to be as large as many used in previous years. But the lighting facilities did not seem to be so good. The room was not well illuminated.

Three hundred thirty students have been helped by the Margaret Fund and \$300,000 expended in their education; 71 students were helped this year.

CARDUI

Cardui is a medicine which eases certain functional pains, and also increases the appetite and improves digestion, helping women to get more strength from the food they eat. Thousands of women praise Cardui for helping them in this two-fold way. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. (Sent free in a plain envelope.) Cardui is sold at drug stores. (Pronounced "Card-u-i.")

NEURITIS

RELIEVE PAIN IN FEW MINUTES

To relieve the torturing pain of Neuritis, Rheumatism, Neuralgia or Lumbago in a few minutes, get the Doctor's formula NURITO. Dependable—no opiates, no narcotics. Does the work quickly—must relieve worst pain, to your satisfaction in a few minutes or money back at Druggists. Don't suffer. Use NURITO on this guarantee today.



Thursday, May 19, 1938

Thursday, M

SAILOR SOBERED AND SAVED
Student H. B. Benson, Baptist Bible Institute, New Orleans, Louisiana

—o—
While riding on the train to one of my regular appointment I noticed two sailors walking up and down the aisle of the coach who apparently had been drinking rather heavily. That morning I had especially prayed that I would be able to lead some one to Christ during the day.

Later the two sailors walked into the smoker and in a few minutes only one returned to his seat in the coach. This I thought was my chance and upon entering the smoker I found the other man sitting alone making a cigarette. With a friendly word of greeting I sat down and began to talk with him about his experience in the Navy and told him I was interested in men, especially their souls.

After this remark he immediately informed me that though he wore the garb of a sailor he was not a sailor at heart. This gave me a grand opening, for he thought he was better than most people in spite of his drunken condition. Passages of Scripture which tell of man's lost, sinful state were read to him, and I tried to convince him that he was really a sailor at heart, for he had sailed far away from the shore of God's saving grace and that he was drifting upon life's stormy sea without port, pilot or chart.

This seemed to appeal to the sailor at once. He knew that Uncle Sam's ship had a well trained captain and that each member of the crew was ready to obey him. Since this was true of a ship, how much more important is the life of man. After much prayerful thought the sailor said he was willing to accept Jesus as the Saviour of his soul and make Him also the Captain of his life to whom he would always be obedient.

With a twinkle in his eyes, he said joyfully, "You have sobered me up." I said, "No, it wasn't I, but the power of God, and that's the way Jesus will always do, he will lift you."

I received a letter several months later, expressing his gratitude to me for what I had done for him.

BR
MRS. N. F. PORTER

—o—
Early in the morning of April 19 the soul of Mrs. Nancy Fidella Porter went to meet her Maker. Her funeral was held that afternoon at the McCall Baptist Church and her body was laid to rest beside that of her companion, the late John F. Porter, in Bethesda cemetery in Franklin County.

The services were in charge of Rev. Jewell Golman and, at her request, the writer, a grandson-in-law.

"Grandma" Porter was eighty-six years of age and had been a member of Baptist Churches 66 years.

Soon after its organization she and her husband moved their letter to do the McCall Baptist Church and had been active in its work until in recent months.

She is survived by the following children: Mrs. E. L. Smith, McComb; Mrs. Juddie Woolley, Union Church; D. T. Porter, Wesson; R. C. and J.

PHILADELPHIA

—o—

Baptists of Philadelphia have rejoiced in a constant revival spirit manifest since the first of the year. There were five persons baptized early in the year; about twenty from twenty seven additions in February and March, and now ends a gracious revival of days with thirty nine more additions, thirty four being for baptism.

One man who had not been in Sunday School for eighteen years was converted; another was converted at the age of seventy one, and still other grown persons came, and children as well.

Pastor B. W. Walker, Poplarville, preached with power, and Brother Vernon Martin, Atlanta, led in some great song services and everybody cooperated and supported it. They presented one of the finest Gospel teams I have seen.

The MWC club was enjoyed by all at a recent date. The Enetes of Brazil came by for a day and night to add to our delight. Before this Mr. A. J. Wilds, Miss David, et al, had taught in a largely attended study course.

V. B. S., Young Peoples revival and school of missions are among the treats ahead in this church.

BR
WEST LAUREL

—o—

That church is richly blessed whose men get under the burden of leadership and, shoulder to shoulder with their pastor, work toward the building of a great spiritual church. The people of West Laurel Baptist Church are humbly grateful for such a blessing.

The members of the West Laurel Brotherhood were in charge of the morning worship hour on Sunday, May the first, in the absence of their pastor and at his request. They led the large congregation of worshippers in one of the highest hours ever experienced in the life of the church. Earnest and prayerful preparation on the part of these leading paved the way for true worship though though the complete submerging of human personalities in manifestations of divine leadership.

S. W. Valentine, choir director of the church, presided over the service, which followed the order below:

Scripture reading—R. G. Robertson.

With Christ After The Lost Through The W. M. U.—C. E. Williams.

Winning To Christ Through The Training Service—J. E. Barrow.

The Deacons' Big Business: Soul Winning—J. A. Flood, Sr.

The Brotherhood And The Lost—Bill Boutwell.

The Choir's Part In The Evangelistic Program of The Church—Troy Prince.

The Way Made Plain Through The Sunday School—Horace Headrick.

O. Porter of McCall Creek; twenty-four grandchildren and seventeen great-grand children.

Her family is deeply grateful to God for a christian home and to their many friends for their love and tokens of sympathy.

Eugene I. Farr

The burden of thought and appeal in those stirring messages was soul-winning, and the climax of the hour came in response to the closing appeal, effectively presented by Layman Horace Headrick, when one young lady and one young man came forward making complete surrender of their lives for definite service; another young man came re-dedicating his life; and two men presented themselves for membership in the church on profession of faith. Flood tides of spiritual joy swept over the entire congregation.

Fifty-one men, the record attendance to date, were present in the regular meeting of the Brotherhood on Sunday afternoon.

The fine spirit of the morning service extended on into the evening hour and was expressed in telling response to Brother Bryan Simmons' presentation of the B. O. B. F. plans and his strong appeal for support of the movement.

Truly the experiences of the entire day will be long remembered and far-reaching in their results in the life of West Laurel Baptist Church.

BR
SULPHUR LA.

—o—

I came to Southside Church, Oct. 14, 1937, from Walthall County. Was Pastor at Knoxy, New Hope and Hurricane Creek Churches. I was reared at Tylertown, but, have spent most of my ministry in Louisiana.

We have just closed a Revival during which 26 were added to the Church. This meeting was Unique in that the Church moved out on the field under the tent. Two locations were used for ten days each. We gained contact with families that we did not have before, and possibly could not have had any other way. No doubt we will receive additions through the entire year as a result of the tent meetings.

Rev. W. E. Greene, of Meridian, now a Student in B. B. I. New Orleans, owns the tent and preached for us. He is Pastor of Elwood Church, Quitman. Also, Bro. Greene has public address system installed in his car, which we found very effective in advertising the meeting.

Bro. T. L. Heath, Duck Hill, Miss. also a student at B. B. I. New Orleans was in charge of the music during the meeting. Bro. Heath is a fine personal worker, and a good preacher.

Fraternally Yours,
J. P. Fortenberry.

BR

INTERMEDIATE CONFERENCES OF THE JONES COUNTY TRAINING SCHOOL

—o—

There were 112 enrolled in the Intermediate Department of the Jones County Training School, March 28-April 1, with a total attendance of 340, an average attendance of 68. This number included 3 Intermediate superintendents, 6 Intermediate officers, 21 Intermediate teachers, and 21 Intermediate class officers. As far as we know this is the largest group ever assembled in an Intermediate conference in Mississippi.

HOSIERY
Ladies' and Misses' Chardonize Hosiery, 5 pairs postpaid \$1.00. Guaranteed, write for NEW CATALOGUE.
L. S. SALES COMPANY, Asheboro, N. C.

"Intermediate Sunday School Work" by Miss Mary Virginia Lee, was the book used as a basis for discussion and as a guide in problem-solving. Many expressions were made as to its usefulness and help in guiding Intermediate leaders to better and more efficient work in their classes and departments.

The workers of the Laurel churches had done much toward enlisting all available teachers, prospective teachers, and pupils in one of the nine classes offered. The people in First church were energetic and efficient in their organization of the school. The Brotherhood was very active in contacting the rural churches. Kindness and hospitality were shown to all.

On Wednesday night, March 30th, there were present, altogether, 453 persons. This broke all previous records of attendance on any training school held in Mississippi. There was in evidence great inspiration, fellowship, and determination to go forward.

Onward with Christ, Onward for Christ.

BR
PULASKI COUNTY BAPTIST ASSOCIATIONAL MISSION WORK

E. D. Estes, Associational Missionary
February 28, 1938.

A brief summary of five years and nine months of service as Associational Missionary:

Revival meetings of one to four weeks each 89
Training Schools conducted 92
Awards given 89
Simultaneous Training Schools assisted in 37
Miles traveled 68,208
Sermons preached 1,588
Sermons preached by those helping 1,066
Visits made in various homes. 1,108
Visits made in our Baptist Hospital 362
Soul-talks with individuals 1,651
Bibles distributed 69
Other books distributed 613
Subscriptions for Arkansas Baptist paper 190
Preachers helped to ordain 14
Deacons helped to ordain 16
Funerals conducted 29

Met all appointments except three due to car trouble and heavy rain.

Visible Results:

Confessions	471
Baptism	399
Additions to the churches	578

Common Itching RASHES

Apply Resinol at once to subdue the itching and soothe the angry skin

RESINOL

PROMPT AND PROLONGED ACTION

Many Families of the South Have Always Used PALMER'S "SKIN SUCCESS" OINTMENT
For Surface Pimples, Itching and Other Skin Irritations

If you belong to one of the good old Southern families, Palmer's "SKIN SUCCESS" OINTMENT was undoubtedly in your grandmother's medicine chest—maybe your great-grandmother's. For this fine OINTMENT has for many years been the standby of the first families of the South. Use this famous 98-year-old OINTMENT to allay itching, burning, chafing, and irritated scalp and skin. Also to bring blessed relief from surface pimples, blisters, blackheads, and skin roughnesses. 25¢ a package at drug counters everywhere. Be sure to ask for the genuine.

SUNDAY
(Continued)
you. He has His weakest child means come to know of course no
"With all seem to say strength left the native em all the ded strength is be all-absorb ful, deep, an room for no
III. Obligat V. 31.
"Thou sha Thou shalt I thee. This m does mean, you; for all one. There is you can do f for myself. the best int to desire the that one. "A the degree would be w love his ne no more w he will wro with all the to bring into the best that strives to a self. "But a time looking his neighbor own, else he charge his c Of course th can at least thing to hi portunity a to his neighbor selfish adv of his lord.
IV. The L Vv. 3
This law y ought to be real seat of outward. "Offerings an of the real You can no force, and, spirit force forces, not all the wor Note the art not fa God." He Do you not He was s keen of ins it not have to have e eternal of Jesus just who read distance e still out be in Him to move now? Tha that he sh 1. The sh should rem under hea not accep 2. A f choose th an actual You can the good

SUNDAY SCHOOL LESSON

(Continued from page 10)
you. He has placed in the hands of His weakest and simple mindedest child means whereby that child may come to know Him in reality, though of course not in completeness.

"With all thy strength," would seem to say that there will be no strength left for any rival love. All the native energies, all the loyalties, all the dedications of which the strength is capable. The love is to be all-absorbing, a love so wonderful, deep, and broad, that it leaves room for no rival affection.

III. Obligation to the Neighbor.

V. 31.

"Thou shalt love thy neighbor." Thou shalt love the man who needs thee. This may mean, and generally does mean, the one who lives near you; for all men are needed by each one. There is something each one of you can do for me that I can not do for myself. "Love" means to seek the best interests of. To love one is to desire the best that can come to that one. "As thyself." This marks the degree unto which a man who would be well pleasing to God will love his neighbor. This lover will no more wrong his neighbor than he will wrong himself. He will seek with all the strength he can muster to bring into the life of his neighbor the best that he can as really as he strives to attain the best for himself. "But a man can not spend his time looking after the welfare of his neighbors to the neglect of his own, else he will not be able to discharge his obligations to any body."

Of course that may be so, but a man can at least refuse to do any hurtful thing to his neighbor, and as opportunity affords, he can do good to his neighbor, with no thought of selfish advantage, and for the sake of his lord.

IV. The Lawyer Before the Door.
Vv. 32-34.

This lawyer's answer to our Lord ought to be read. He recognized the real seat of religion. It is not in the outward. "More than all burnt offerings and sacrifices." The seat of the real in religion is in the spirit. You can not see love. It is a spirit force, and, as in all other cases, the spirit forces are the great, moving forces, not only in religion, but in all the world.

Note the Lord's answer. "Thou art not far from the kingdom of God." He was not in it, only near. Do you not wish he had been inside? He was so bright of intellect, so keen of insight into the truth. Would it not have been a fine step for him to have embraced the gift of life eternal offered in the lordship of Jesus just then? Is any one of those who read this out of Him, at a distance ever so brief? If so, he is still out of his Lord, and should be in Him. May I urge any such one to move inside the kingdom just now? There are weighty reasons that he should.

1. There is no reason why you should remain out. There is no reason under heaven why any man should not accept the Lord.

2. A failure at any moment to choose the right and good way is an actual choice of the wrong way. You can not escape this. To know the good way while you are walking

the way from the cradle to the grave is to be walking in the evil way.

3. The good way is the way of blessing. Choose it now and thereby come to know the blessedness of God at the earliest possible moment. To enthroned the Lord in the heart, to take Him as master, is to enter at once into fellowship with the best. To refuse to do so, is to miss the experience of the best which can come to you.

4. While walking in the evil way, you are sure to be doing the things which you ought not. If ever, then, you enter the good way, you will be sorry of all the days you spent and the things you did in the wrong way.

5. To neglect to walk in the good way in view of the uncertainty of life is to dare the wrath of God in the event of death. One thing is certain: Death. You know not when he shall take you by the hand and lead you into his own land. I urge you to arrange it so he shall lead you, if he come for you early, as he may come for any one, into the realm assigned to the blessed. Let your Lord say not "You are not far," but, "Come thou blessed of my Father."

—BR—

25 YEARS AGO

(Items taken from the Baptist Record for February and March 1913.)

A. L. Goodrich

—o—

Pastor Theo. Whitfield of McComb sends over 100 subscriptions for the Record.

Lay-women conducted services at Second Baptist Church, Jackson, while Pastor King attended the Laymen's meeting in Chattanooga.

Lincoln County was in the midst of a denominational program reaching all churches.

The Baptist Record had three agents in the field—Rev. W. E. Tyner, Rev. E. W. McLendon and Rev. G. H. Suttle.

Dr. W. A. McComb, soliciting funds for Mississippi College Endowment reports \$1,445.00 from First Church McComb; \$1,000 from faculty and students of Hillman College; \$1,000 from Dr. W. T. Lowrey; \$770 from Bogue Chitto (\$250 by Dan Bolian); Norfield \$252; Mt. Pleasant S. S. \$50; Isaac Brown of Johnston Station \$50; E. A. Bates of Robinson \$100; R. C. Bradley of Green's Creek Church \$125; First Church, Hattiesburg \$4,142; Sumrall \$527; Epley \$275; Blue Mountain \$4,000; Ruleville \$750; Monticello \$364; Georgetown \$655; Fernwood \$1,225; Magnolia \$1,582 (\$1,000 of this by Judge J. H. Price); Oskyka \$500; Tylertown \$650; Ruleville \$1,344; Drew \$825. Rev. James B. Leavell resigns at Gulfport.

Rev. R. A. Cooper gives an encouraging report of the work at Pontotoc.

Dr. J. B. Quin of Prentiss sent remittance for the Record for every family.

Rev. W. R. Cooper, Delta Missionary makes a fine report of his work.

Rev. J. W. Steen resigned at Philadelphia.

Rev. Homer Webb, Pastor Fifth Avenue Church, Hattiesburg, reports 90% increase in church membership

SUNDAY SERVICES

—o—

We were happy to welcome into our fellowship at the close of the morning service Brethren R. L. Walters, I. A. Lowe, and H. E. Sherwood, who came by letter and Laura Mae Cummings and Willie Betts who came as candidates for baptism. Our Sunday School attendance was encouraging, although we came short of our goal of three hundred, failing by twenty to reach it. Our 120 attendance in B. T. U. was very good, considering the rain which continued until meeting time.

We were all happy to welcome "Aunt Bea" Watts home again. She has been away from us the past several months and it did seem so good to see her in the congregation again, and I know she is ready to resume the many duties that were here when she left, bless her heart.

It was the pastor's privilege to have as his guests in the morning preaching service his brother Ivan Hankins and his family from Pine Bluff, Arkansas.

Woman's College

Did you see where Mississippi Woman's College, one of our fine girl's Schools was removed from the probationary status it has occupied for some time and reinstated in its rightful position among the leading educational institutions of our state and nation? This move on the part of the A. A. C. should encourage many of us to send our daughters to Hattiesburg to school next year.

Ben Hankins.

To Mrs. W. L. Bridges, Miss Mildred Askew, and Mrs. Frank Baker and member of our choir to express our deepest appreciation for the loyal and unselfish way in which they are using their talents for the Lord in our church.

—BR—

JUNIPER GROVE CHURCH

—o—

The members of the Juniper Grove Church are very pepped up over the completion of the auditorium and Sunday School rooms of the church building. Services are being held in the school building but we are expecting to be back in the church by the first of June.

Our pastor, Rev. D. W. Nix is going to hold a ten day meeting at Creole, April 29. He is also reorganizing the church at Persimmon Ridge in Harrison County which was disbanded two years ago. A revival meeting will be held there the fourth Sunday in May by Rev. Nix.

We are planning our meeting sometime in June, conducted by Dr. A. S. Newman a former pastor of this church.

There were five additions to the church last Sunday. Two by baptism, Mr. and Mrs. Lee Smith and three by letter, Mr. and Mrs. Louie

in 14 months with the average attendance of the Sunday school greater than the church membership.

Soothe TIRED EYES

John R. Dickey's Old Reliable

Eye Wash

Used 65 Years

Genuine in red box

25c and 50c sizes.

Ask your druggist for new

large size with dropper.

Dickey Drug Co., Bristol, Va.

Stewart is the new superintendent of our school.

Rev. Nix has been very busy the last three weeks measuring and dedicating the "Lord's Acreage." We expect to have about forty acres. Six hundred and fifty dollars was received through the Lord's Acre Program last year which is being used for the completion of our church.

Lizzie Lea Williams, Reporter.

—BR—

New Orleans, La., April 9—at a recent meeting of the students of Baptist Bible Institute Rev. Dennis N. Renick of Hickory Flat, Mississippi was elected president of the Baptist Student Union for the 1938-39 session.

Other officers elected were: Curtis E. Sanders, Arma, Mississippi, 1st vice-president; Louise Holman, Natchez, Mississippi, 2nd vice-president; J. Hubert Hammett, Taylors, S. C. 3rd vice-president; Claudia Hill, Charleston, S. C., Secretary; Maurice Anderson, Doyline, Louisiana, Treasurer; J. Harold Jones, Benton, Louisiana Reporter; Robert Cooper, Sumter, S. C., Choristor;

Katherine Boyd, Amite, La., Pianist; Prof. W. W. Hamilton, Jr., Faculty advisor; U. K. Perege, New Orleans, Ministerial Union, representative; Charlene Hammett, Piper, Ala., Mission Band; Ruth Polen, Arcadia, La., Y. W. A.; Bob Rochelle, Trevant, Tenn., Joint fellowship; Clara Mae Hunt, Macon, Ga., Women fellowship; Sam N. Waggoner, Jackson, Miss., Men's fellowship; Thomas J. Seal, Angie, La., S. S. and B. T. U.; Shirley Murphree, Arcadia, La., S. S. and B. T. U.; Dr. J. D. Grey, pastor first Church New Orleans, B. S. U. pastor. J. Harold Jones.

—BR—

Teacher (in geography lesson): "Now, can anybody tell me where we find mangoes?" Knowing Little Boy: "Yes, miss; wherever the woman goes."

STOP giving your CHILDREN bad-tasting laxatives!

Mother, just take a look at your child's face when you give him something nasty to move his bowels! He doesn't like those sickening doses any more than you do. And there's no need for them!

Next time your children are irregular, give them the delicious chocolate laxative—Ex-Lax. They'll love it! And Ex-Lax will relieve their constipation thoroughly—without causing stomach pains or upsetting the digestion.

For over 30 years, Ex-Lax has been America's favorite family laxative. Now it has been *Scientifically Improved!* It's actually better than ever. It TASTES BETTER than ever, ACTS BETTER than ever—and is MORE GENTLE than ever.

Ex-Lax is as effective for grown-ups as it is for children. 10¢ and 25¢ boxes at your druggist's.

Now Improved—better than ever!

EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE

ching S
subdue the
angry skin

TOL
ED ACTION

the South
and PALMER'S
OINTMENT

itching and

irritations

old Southern
CCESS' OINT-
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e your great-
the OINTMENT
standby of the
use this famous
alleviate scalp and
relief from sun-
heads, and skin
drug counters
or the genuine.

HEALING HUMANITY'S HURT

By Louis J. Bristow

SOUTHERN BAPTIST HOSPITAL

New Orleans, Louisiana

A SERIOUS PROBLEM

A woman walked into my office and handed me a letter which read: "Miss M— H— has been sick for some time and is gradually growing worse. She is unable to work and is without funds. Her father is 82 years old and is unable to help her. She is from a good family and we hope you can take her in. She is unable to earn her living as she is and has no one to support her."

She had come several hundred miles, friends having paid her railroad fare. She was sick, very sick; and of course she was admitted. The case cost us \$148.90. The woman got well and returned to her home. In response to our inquiry as to whether her church would help with the cost, her pastor wrote, "I know something of your problems in caring for free patients. Yet because our church is caring for its part of the Kingdom enterprises . . . I feel that it would injure our budget for me to seek to raise money for this purpose, even in the face of the fact that it is a worthy case."

That pastor is one of the best of our younger men, and I can understand his embarrassment in the circumstances. He is but a representative of a large number who feel just as he does. Yet if the churches do not furnish the money to pay the cost of caring for their sick poor, where is it to come from? We are forced to adopt a policy of earning a small profit from those who are able to pay and to use this profit to care for the poor. However, the calls for free work greatly exceed our present ability to give it. The free work can be only a small portion of the total: for it is neither wise nor Christian to commercialize the sickness of the well-to-do for the benefit of the poor. We are operating to our full capacity. We need an addition to our building. I am wondering whether someone will give us such an addition? Or should we build it on credit? We will appreciate advice from the brotherhood.

* * *

AN APPRECIATED TRIBUTE

From its beginning the Southern Baptist Hospital has worked closely with the Baptist Bible Institute here in New Orleans. Members of the faculty and of their families, students and members of their families have been patients with us every year. It is a joy to help these yoke-fellows. Here is a letter from the president of the B. B. I., in which, referring to certain cases, he adds, "How we do rejoice over the wonderful record you have made. I am sure there cannot be anywhere found a hospital which has through these testing years never failed in its obligations. May God's increasing blessings be upon you and upon all of your work for our Saviour and for others in His name."

Dr. Hamilton knows something of our struggles and successes; and, without his knowledge, I will say no one would rejoice with us more than he if we could get the new building we so much need. A constant visitor in the Hospital, he knows our crowded conditions. What an opportunity for someone to give us the building!

* * *

IS IT WORTH WHILE?

She was a young woman 16 or 17 years old. She was brought to the Southern Baptist Hospital very ill with pneumonia. No arrangements had been made for free service, but later we learned from Dr. W. W. Hamilton the following facts about her: Some of the girl's people were

planning to put her in a beer place as a bar maid; a B. B. I. student learned of it, and thought her life might be ruined. So he and his wife took the girl into their own home where she later became ill, developing pneumonia. Her condition became desperate and Dr. Hamilton advised the student's wife to bring the girl to our Hospital, which she did; and the patient was cared for in modern scientific manner, nursed by Christian young women, away from all the old beer-garden environment, and she recovered. We learned the girl was a member of a Baptist church in Mississippi, and wrote to her pastor. Later she was restored to her mother's home and care. The case was a long one and cost us between \$6.50 and \$7.00 a day. Now, I believe such a work is worth while. Our ability to do it is limited by our capacity.

The Southern Baptist Hospital is doing a capacity business, and needs to build an addition to its plant. It has never closed a year with a deficit nor failed to meet its obligations 100 per cent when due. We desire to hear from the brotherhood relative to our building an addition. We will appreciate frank advice.

* * *

"PRACTICALLY STRANDED"

Here is a letter from a distinguished pastor, a former president of his State Baptist Convention, a man who has served well on State and Southwide boards. He is writing in behalf of a member of his church, and he says of him, "He has practically passed out of his years of earning capacity. He has been a most faithful and conscientious giver to our church while he had anything to give. I gather now that he is practically stranded."

That letter is similar to many we receive. Folk who have been loyal and faithful, now old and penniless, needing hospital care—what is to be done with them? We do more. All earnings are used for helping the poor. What think you, shall we enlarge the Hospital? We will appreciate your advice.

* * *

MARVELOUS GROWTH

When the Southern Baptist Hospital was built it was thought that adequate space had been provided for its business for at least fifteen years. However, in less than three years after its opening it was found necessary to enlarge the nurses' dormitory. As such enlargement would involve borrowing money, the matter was presented to the executive committee of the Convention. There was one member of the executive committee who had consistently opposed the Southern Baptist Convention's going into hospital business, and I feared he might oppose our request. When I presented our proposal, citing facts and figures, that brother, who was none other than Eugene Levering of Baltimore, immediately said, "Brothers, chairman, my position relative to the Hospital is well known, and I have not changed. However, as the Convention has gone into the business, if it is to continue and operate it successfully, Brother Bristow is right and the enlargement should be authorized: and while I do not feel that I can make the motion, I will not oppose it." Thereupon, George E. Hays of Louisville made the motion for authorization, and it was carried unanimously. And the new house was built and paid for: and that without impairing our ability to meet all other obligations when they were due.

The Hospital in New Orleans has been in operation nearly 12 years. It has never closed a year with a deficit or failed to meet its obligations. It is running full and there is demand for enlargement. To build an addition would require the borrowing of money. Some of us believe the Hospital could handle the matter without embarrassment and without impinging upon the rights or privileges of any other agency. But we want to hear from the brethren and will appreciate their comments.

BR

Women from the Northern Baptist Missionary Societies brought greetings to the Southern W. M. U. The former celebrated their semi-centennial ten years ago.

The visiting representative of Northern Baptist women, living in Philadelphia, said her mother was a member of the church in Baltimore of which Dr. Fuller was pastor half a century ago or more.

Mrs. Eugene Levering of Baltimore, active in the W. M. U. work, and at one time a member of the Executive Committee of the Southern Baptist Convention, is a daughter of Dr. Ellis who was pastor in Baltimore two generations ago.

Mrs. Pittman of Georgia gave an account of the origin of the Royal Ambassadors thirty years ago, and brought out the fact that Northern Baptist women had later asked consent of the Southern women, and adopted the name, constitution and ritual of our R. A. organization for work among their boys. This was a great compliment to the work of our Southern women.

A group of us on the way to Richmond had the pleasure of having in company Mrs. T. J. Bailey of Jackson, widow of the former editor of the Record from 1899 to 1912. She was on the way to attend the Convention and visit her son Dr. Wendel Bailey who is head of the department of Biology in the University of Richmond. He was kind enough to take a group of us Baptist visitors and deposit us at our various hotels. Thanks!

The Richmond morning paper of May 14 contained a report of trouble in the minds of the colored Baptists of that city because there was apparently some confusion about provision for seating them as visitors to the Southern Baptist Convention. We do not know the origin or the moving spirit in this trouble, but we fear that there was some man or organization behind it that had no interest in religion and probably little in the Negroes. There are organizations whose only business seems to be to make trouble, and this is one of the easiest places for it. In Virginia the Baptists of the two races have the reputation of getting on together amicably and fraternally. We cannot conceive that our white brethren failed in any courtesy to their Negro brethren. It seems that an invitation was extended to the Negro Baptists in Richmond, with the promise that special space would be reserved for them. We do not know who spoke for the Negro brethren, or whether they authorized anyone to speak for them, but somebody assumed to speak for them, and apparently declined to attend the Convention, because they "did not wish to embarrass the white people." This sounds more like some would-be trouble-maker, who seeks to break into print, and not in the interest of religion nor in behalf of better race relations. It was meant for raising a howl in places where that sort of music is preferred to the music of Zion.